



GOLDEN REMAINS  
OF THE  
EARLY MASONIC WRITERS;  
ILLUSTRATING  
THE MORALITY OF THE ORDER.

WITH  
AN INTRODUCTORY ESSAY AND EXPLANATORY NOTES,

BY  
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"THE HISTORICAL LANDMARKS," "THE HISTORY OF INITIATION," "ANTIQUITIES  
OF FREEMASONRY," "STAR IN THE EAST," ETC. ETC. ETC.  
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THE ST. PETER'S LODGE, PETERBOROUGH; LIGHT OF THE NORTH  
LODGE, LONDONDERRY; LODGE OF HOPE AND CHARITY, KID-  
DERMINSTER; ROYAL STANDARD LODGE, KIDDERMIN-  
STER; LONGE RISING STAR OF WESTERN INDIA,  
BOMBAY; ST. GEORGE'S LODGE, MONTREAL,  
ETC. ETC. ETC.

VOL. V.  
MASONIC MORALITY.

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"I here present thee with a hive of bees, laden some with wax, and some with honey."  
QUARLES.  
"In winter you may reade them ad ignem, by the fireside, and in summer ad umbram,  
under some shadie tree; and therewith passe away the tedious howres."—SALTONSTALL.

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MDCCCL.



# DISCOURSES;

DELIVERED

ON PUBLIC OCCASIONS,

ILLUSTRATING THE PRINCIPLES, DISPLAYING THE  
TENDENCY, AND VINDICATING THE DESIGN,

OF

FREEMASONRY.

BY

THADDEUS MASON HARRIS,

PAST GRAND CHAPLAIN TO THE GRAND LODGE, AND CHAPLAIN TO THE  
GRAND ROYAL ARCH CHAPTER OF MASSACHUSETTS.

WITH NOTES AND OBSERVATIONS

BY

THE REV. GEORGE OLIVER, D. D.,

P. D. G. M. OF THE G. L. OF MASSACHUSETTS, ETC. ETC. ETC.

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## PREFACE

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SEVERAL of these discourses have been delivered before the Grand Lodge of Massachusetts, in discharge of my office of Grand Chaplain. Some of them have been already published, in a pamphlet form, at the request, and for the accommodation of the particular lodges at whose consecration they were delivered; but, as their circulation was limited, many of the brethren who were desirous of perusing them, had not an opportunity. To satisfy the repeated application of such, and to extend to the public in general, some correct ideas of the sacred character and genuine principles of Freemasonry, I have been induced to consent to the republication of those discourses, in which I endeavoured to obviate the misrepresentations, confute the aspersions, and allay the prejudices which have been so industriously circulated to destroy the credit of the institution.

Some discourses are now added, which I declined publishing at the time of their delivery ; and others are prepared for this volume, to give it a suitable variety, and a respectable size.

The critic will doubtless find these compositions unequal and defective. For this some apology must be made. They were written upon emergencies, upon very short notice, and when there was no leisure to spare from the pressing avocations, the laborious duties, and the anxious cares, in which their author was involved.

“ *Hæc scripsi, non otii abundantia, sed amoris.*”

However they may be received by the public, this I would have remembered, that I have endeavoured in them to give a faithful delineation of the spirit and principles of Freemasonry ; “ I speak that I do know, and testify that I have seen ;” and these pages contain the open and undisguised sentiments of my heart.

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# MASONIC MORALITY.

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## INTRODUCTORY ESSAY

ON THE OYPHER WRITING USED BY THE MASONS OF THE  
EIGHTEENTH CENTURY.

BY THE EDITOR.

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In Nature's book of infinite secrecy,  
A little can I read.—SHAKSPEARE.

Thou open'st Wisdom's way,  
And givest access, though secret she retire;  
And I, perhaps, am secret.—MILTON.

Keep that which is committed to thy trust.

ST. PAUL.

---

IN an ancient MS., purporting to have been originally written by King Henry VI., we have the following question and answer:—"What dothe the Maçonnes concele and hyde? Thay concelethe the arte of ffyndyng neue artes, and thatt ys for here owne proffytte and preise; they concelethe the arte of kepyng secrettes, that soe the worlde mayeth nothings concele from them." On this subject we have a very judicious observation by Mr. Locke;

he says—"What kind of an art this is, I can by no means imagine; but certainly such an art the Masons must have; for though, as some people suppose, they should have no secret at all, even that must be a secret, which being discovered would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it." In all ages, and in every system, which existed amongst mankind, there have been some particulars which it has been thought expedient to conceal. Every ancient trade or profession, as well as those which are in use at the present time, had its secrets, which were not communicated to any but to such persons as, by an exclusive education and devotion to its peculiar practices, were legally entitled to participate in all its recondite mysteries.

This system of inviolable secrecy was so strictly observed in ancient times, that Alexander censured his tutor Aristotle for publishing that which he conceived to be dangerous to the institution, if generally known.—"You did wrong," says he, "in publishing the acroatic parts of science. How can we differ from others in moral force, if this sublime knowledge be communicated to all the world? For myself, I had much rather excel in the higher branches of learning and science, than in political power and dominion." Aristotle, however, justified his conduct by saying, that though he had published his book of metaphysics, it would be perfectly useless to the uninitiated; for no other persons would be able to understand it; and that his sole intention

was to refresh the memories of those who had been taught by himself.

The Egyptians surpassed every other people in their knowledge of mechanics, which is evinced by the delicacy and beauty of the specimens of art in every trade, which are depicted on the monuments of the country. From Rossellini and others we learn, that the most ancient Egyptians, before the time of Moses, not only understood the art of making glass, but also of staining and gilding it in imitation of precious stones; that they used gold and silver tureens, urns, vases, banquetting cups, &c., of the most exquisite and beautiful workmanship, and tasteful as well as magnificent forms. Their hunting cups were embellished, as ours are at the present day, with the heads of animals of the chase; and their banquetting cups were supported by figures of their vanquished enemies. Pharaoh's sideboards were set out, like those of our own monarchs, with the most costly and valuable articles of plate, &c. His guests occupied the most superb chairs, couches, sofas, and footstools; all of which, with the tables, cabinets, and other furniture, were of the forms which modern upholsterers consider most *recherché*, and which they mistakenly call Grecian. By the discoveries of modern Egyptian antiquaries we can enter into their very workshops, and see the household furniture under the progressive alterations of the workman's hand; the cutting and turning instruments by which they were made; the joining and glueing of the parts; the polishing



them when complete with pumice stones; and the gilding and adorning them with stuffed silken cushions.<sup>1</sup>

The Masons of Egypt were equally expert. Dr. Taylor says, "The monumental portraiture of the building art are very numerous, and they explain to us a curious circumstance mentioned by the sacred historian in his account of the erection of Solomon's temple.—'And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was in building.' This previous squaring and preparation of the stones is delineated frequently; they are accurately measured *under the superintendence of a principal architect*, the shape marked on the rough block with a dark line, so as to determine the course of the stone-cutter accurately, and *a mark or number is fixed to the finished stone*, so as to point out its place in the building. The walls of the palaces were inlaid with precious metals, ebony, and ivory. This custom was imitated by the Jews; for, in Solomon's hymeneal ode on his marriage with Pharaoh's daughter, we find a reference to *the ivory palaces*. Menelaus, who visited Egypt on his return from Troy, is said by Homer to have decorated his palace at Sparta after the Egyptian fashion. Hence

<sup>1</sup> See Bardwell's Temples; Clarksor's and Spineto's Lectures; Wilkinson's Thebes; and the more voluminous and costly works of Champollion, Denon, Rossellini, and others, who have devoted their time and talents to the illustration of this interesting subject.

Telemachus, who was only accustomed to the less luxurious edifices of Ithaca, could not restrain his admiration, when he beheld the splendid walls and ceilings of his host. He thus addresses Pisistratus—

‘ View’st thou unmoved, O ever honoured host  
 These prodigies of art and wondrous cost?  
 Above, beneath, around the palace shines  
 The sunless treasures of exhausted mines;  
 The spoils of elephants the roofs inlay,  
 And studded amber darts a golden ray.  
 Such and not nobler in the realms above,  
 My wonder dictates, is the dome of Jove?’”<sup>2</sup>

In all these trades there must have been *secrets*, which the artists carefully preserved; and some, as, for instance, the art of colouring, to continue for thousands of years in its pristine lustre—the secret has been so strictly guarded by the artist, that it is lost; and at this day we are ignorant of the means which they used to accomplish this miraculous purpose. An hieroglyphic or cypher was used to preserve these secrets from the knowledge of those whom they did not concern. Sir W. Drummond says, “One of the first methods of abridgment, in the use of such a cypher, which they would employ, would be to make the image of the individual serve as the image of the species; but after having thus put the part for the whole, it would often be necessary again to distinguish the individual. The Mexicans seem to have had no other idea of doing this, than by drawing mimetic pic-

<sup>2</sup> Illustrations of the Bible, p. 112.

tures. In Egypt the art was carried farther."<sup>3</sup> But in all cases, and in every country, these mimetic pictures, of whatever nature they might be, were legitimate cyphers, and to be understood in some such manner as the heraldic symbols of modern times.

It is clear from Diodorus that the Egyptian priests used a cypher which was known to none but themselves, and it was retained after alphabetical characters came into common use. This was the sacred hieroglyphic, which was rendered abstruse and unintelligible by the adoption of a new or esoteric meaning to the ordinary symbolic hieroglyphics. And the key to this cypher was so carefully concealed, that in process of time the interpretation became extremely doubtful. Hence, when the Persians were driven out of Egypt by the Greeks, the priests themselves were ignorant of the arcane meaning which was intended to be conveyed by this cypher.

The excavations of Herculaneum and Pompeii have furnished us with abundant specimens of the perfection which the ancient Romans had attained in the arts of civil life; and those which are now in progress at Nineveh. will doubtless put us in possession of similar perfection amongst a people of still higher antiquity.

But all these nations possessed one peculiar institution, in which many sublime secrets were embodied; and they were considered so ineffable and sacred, that the penalty of death was denounced on

<sup>3</sup> Origines, vol. ii. p. 280.

the impious person who should venture to reveal them. And this was not an impotent threat, for the penalty was always inflicted, and there was no remission. Hence Pausanias, and many other writers of the day, when it became necessary to allude to the mysteries, always mentioned them with the utmost caution, and deprecated any consequences which might result from a careless expression, or even an improper word. The case of Diagoras, the Melian, is a remarkable proof of the above assertion. He had revealed the Orphic and Eleusinian mysteries, on which account he was esteemed an atheist. Not satisfied with this, he proceeded to dissuade his friends from being initiated into these rites; the consequence of which was, that the city of Athens set a price upon his head. The poet Æschylus was in great danger, from a suspicion that he had been guilty of the same crime. The people imagined that in one of his plays he had revealed some portion of the mysteries; and in the excitement of the moment they would have torn him to pieces on the stage, if he had not been fortunate enough to take refuge at the altar of Bacchus, where he remained in safety until he had committed his cause to the judges of the Areopagus, who acquitted him of the imputation.

The earliest series of cypher writing of which we have any particular account in ancient times, is mentioned by Heliodorus, who had seen a roll written with Ethiopian letters, which were not demotic, but royal, and which resembled those called hieratic

by the Egyptians. Democritus also wrote a book concerning the sacred letters in Babylon. These sacred letters, I conceive, were the same with those employed by the priests of Hammon, in the Isle of Meroë; and I am thus induced to consider the sacred letters employed by the Egyptians, Ethiopians, and Babylonians, to have been similar to those of which Philo speaks. Now these letters would, perhaps, be more properly designated phonetic hieroglyphs, which were also symbolic. Heliodorus says, that the roll of which he speaks was written with royal letters: and, according to Sanchoniatho, Taautus invented marks and signs of royalty for Chronos, which were four eyes and four wings, the symbolical meaning of which he explains.<sup>4</sup>

Numerous examples of this kind of secret writing are found in the curious alphabets and cyphers of the ancient magicians and philosophers, preserved by Bin Washih, the Arabian, to the amount of eighty. It will, however, be difficult to say how many of these alphabets have been really used, or how many letters may have been disfigured and misrepresented, either by the want of sufficient information in our author himself, or by the ignorance and blunders of the copyists; yet it will not be presumptuous to assert, that truth lies at the bottom of most of them, and that those which were not alphabets for common writing, were used as cyphers amongst different oriental nations. The proof of which is evident from the circumstance, that some

<sup>4</sup> Origines, vol. ii. p. 338.

among these alphabets are in use even at this day amongst the Turks, Arabs, and Persians, as a kind of secret cypher for writing, without being understood by the generality. The translator of the above work from the Arabic, in his preface says, that “the alphabets bearing the names of planets, constellations, philosophers, and kings, may be considered as so many oriental cyphers, which, at the time they were collected in this book, were, perhaps, named after some celebrated men to whom their invention was ascribed.”

It was by the use of these cyphers that the great magicians wrought their miracles; and they were invented lest the occult sciences which each of them practised should be lost to future ages. Here we have the cypher of Hermes Abootal, the philosopher, who embodied in it many noble philosophical secrets. He is said to have constructed in Upper Egypt treasure chambers, and set up stones containing magical inscriptions, which he locked and guarded by the charm of this alphabet or cypher, extracted from the regions of darkness. We are also presented with the cypher of Philaos, who invented miraculous fumigations, marvellous compounds, talismans, and astrological tables; he constructed certain treasure chambers in the pyramids, and guarded them with powerful charms composed in this cypher. Zosimus, the Jewish philosopher, is said to have invented a cypher, which he made use of for writing the holy books that were deposited in Jerusalem. The Greek philo-

sopher, Arcadjinis, invented wonderful compounds, fumigations, royal theriacs, and effectual remedies, which he concealed under a cypher of his own invention. Plato is said to have had a cypher, each character of which had different imports, according to the subject treated of. The royal soothsayer, Mehrarish, is said to have written more than a thousand volumes, in a cypher which none could understand but those who had been instructed by himself. Various cyphers were also invented by several of the kings of Egypt, as well as by soothsayers, magicians, philosophers, and others, whose names have been preserved; and particularly by Cophtrim, one of the kings of Egypt, who has the reputation of having composed an Encyclopædia of all the sciences, in a secret cypher of his own.

These cyphers are very diversified, and of expressive signification. They were used for all secret purposes, and appear to have been well adapted to that end; although more extensive powers were ascribed to them than they merited, for they were, in fact, nothing more than a simple means of investing exclusive sciences, or new inventions, in a secret character, which none could be acquainted with but those by whom they were used, and their most favoured pupils. The priests of Egypt, says Spineto, “invented a set of arbitrary marks, as a shorter way of hieroglyphical writing, which they employed in transactions which concerned their body and their pursuits; and thus they formed a mode of writing which belonged exclu-

sively to their own order. In these characters they wrote all historical, political, and religious transactions. Whether they invented another set of characters, in which they concealed their mysterious doctrines, is a question which cannot be solved at present. The want of monuments disables us from saying anything of a decisive nature on this subject. One thing alone we can suppose with certainty, that if such a mode of writing did ever exist, and for the purpose which it is supposed to have existed, the knowledge of it must have been confined to the priests only, and the records so written concealed with the greatest care from the eye of the nation? If, therefore, such records exist, they must be sought for in the dwelling of the hierophant, in the most recondite places of the temples; perhaps in *those subterraneous passages* which now lie hidden under mountains of sand, and in which no one but the priests were ever permitted to enter.”<sup>5</sup>

The famous seal of Solomon was a cypher, and was believed by the Arabians to possess incredible power over the evil genii. By virtue of the name which was engraven in cypher on this seal, Solomon subjected them to his dominion. And it is believed that by its efficacy the dead may be raised. Lane tells us, that there are other names of the Deity which have a peculiar efficacy when uttered or written.—“Of such names and invocations, together with words unintelligible to the uninitiated in the science of divine magic, passages from the

<sup>5</sup> Lectures, p. 294.



Koran, mysterious combinations of numbers, and peculiar diagrams and figures, are chiefly composed written charms employed for good purposes only.”<sup>6</sup>

De la Guilletiere, in his *Lacedæmon*, endeavours to prove that the Spartans invented the art of writing in cypher. Their *scytala*, he says, was the first sketch of this mysterious art, and consisted of two wooden rollers of equal dimensions, one of which was given to the general of an army when he set out on a secret expedition, the duplicate being retained by the Ephori. When any orders were transmitted to the general, they took a slip of wet parchment, and rolled it very exactly upon the *scytala*, and wrote upon it their orders. The directions appeared perfect and intelligible while the parchment remained upon the roll; but when taken off they appeared unconnected, until the general placed the parchment on his *scytala*, when the meaning became perfectly clear. Some think, however, that the use of the cypher was known before the time of the Lacedæmonians. Jerome says, that Jeremiah used some kind of transposition, as did also Cæsar and Augustus, whose cypher has been preserved. The cypher of the middle ages was composed of points, or letters substituted for the vowels: as (.) for *a*, (:) for *e*, (;) for *i*, (::) for *o*, (:::) for *u*. Or B. F. K. P. X, for the five vowels; whence the word *facetious* would be thus written, F. B. C. F. T. K. P. X. S.

The Druids of our own island entertained a

<sup>6</sup> Arabian Tales, vol. i. p. 66.

similar regard for the virtue of secrecy, and therefore it was forbidden to commit their institutes to writing. Everything was transmitted orally, and the novice was frequently as much as twenty years before he could fully comprehend the meaning of their secret doctrines, even if he devoted himself to their study with the most intense application. And, in fact, the Druids appear to have been so chary in communicating their mysterious knowledge, that they only imparted it drop by drop, and that with as much reluctance as if they were parting with their heart's blood.

It should seem, however, that these proud priests were in possession of a cypher which was used on particular occasions, but communicated to none but those who had attained to their own rank. From the existence of this cypher or hieroglyphic, Cæsar and others have asserted that they wrote in Greek. This, however, is extremely doubtful. Sammes, who has given the subject of the letters and language of the ancient Britons ample consideration, merely says, that they possessed *the footsteps of the Greek language*, which can refer to nothing more than the use of letters or words which were unknown to the ordinary inhabitants of the island. But Davies, one of our best and most learned British antiquaries, asserts, that the Druids and Bards possessed a symbolical language or cypher, when treating on sacred subjects, *which was derived from the Hebrew*, although essentially different from that ancient language. In proof of his assertion, he instances one of these sym

bolical passages, in which the sacred name of God, as known to the Israelites, is introduced.—“*O Brithi Brith oi nu oes nu edi Brithi Brith anhai sych edi edi eu roi . . . . Adonai, Pwmpai.*” On this passage he has the following rational observations:—“This prayer is in a foreign language; probably that of the mysteries which were introduced by Coll, the Cornish hierophant. Taliesin has elsewhere informed us, that the *spotted cat* of Mona, one of the idols which pertained to this superstition, was attended by men of a foreign language. We are also told by the same bard, that the druidical lore had been delivered in Hebrew or Hebraic, and the words Adonai and Pompai, which occur in the context, seem to imply, that this fragment has a near affinity to the Hebrew, or some of its dialects. In that language Adonai signifies *Lord*; and Mr. Bryant tells us that P'Ompi means the *oracle*.”<sup>7</sup>

The Druids had many other hieroglyphics or cypher signs, which were used openly, although their direct meaning was carefully concealed. Of this kind is the *circle*, which was displayed in all their monuments, civil and religious, and was a symbol of the sun, or Belin, their chief god, with the old hermetic reference to the whole universe as the centre, while the circumference is boundless and unknown. Hence they had circular temples, druidical insignia of rings, glains, and “the circle of ruddy gems on the golden shield of Taliessin,” meaning the shield of the Helio Arkite god, and of

<sup>7</sup> Dav. Dru. p. 564.

his priest, having the image of Caer Sidi, the zodiac, or the druidical temple, formed of gems, and set in gold. The device still appears upon some old British coins.

The ΚΟΡΞ and ΟΜΗΛΞ of the Eleusinian mysteries appears to have been a cypher writing, which was adopted to puzzle the enquirer, and lead him to a false conclusion. The words are not Greek, but barbarous; and they constituted a problem which was impenetrable to the profane, and not well understood by the epopt himself, unless he had actually passed the barrier of exclusion, and attained the very highest step of the ladder. The *Sta benē* had no alternative but to remain contented with his ignorance. These mysterious words are the only Greek cyphers which have reached our times; but we are not hence to conclude that the hierophants, in imitation of the Egyptian priests, from whom they derived their knowledge, had not an abundance of others in the stores of knowledge by which their recondite secrets were concealed from the vulgar. And, like the cypher writing of Freemasonry, they were of a character which admitted of variations that would puzzle an adept. This method, as Clement of Alexandria informs us, was practised by other nations. He says—"Those who are instructed in the Egyptian wisdom, are first taught the several sorts of letters, called the epistolic, the sacerdotal, and the hieroglyphical. The one is the plain and usual way of writing by alphabetical letters; the other by symbols. There are

three kinds of symbolic writings: the first is an imitation of the thing to be represented; the second is by tropical marks or cyphers; and the third is by using enigmatical allegories. Thus the second kind of writing here mentioned was a genuine cypher, which was used in the earliest times of the Egyptian monarchy."

From the above examples it will appear that cypher writing was liable to arbitrary changes, to suit the purposes of priests and hierophants, when they had any specific design in hand; and we shall soon discover that the cypher used by the Masons of the last century was equally mutable. The words ΚΟΤΞ ΟΜΙΑΞ, above mentioned, were of a double or indeterminate meaning, as is evident from the speculations of our most learned philologists. M. le Clerc explains them to signify, in the Phœnician tongue, "watch and abstain from evil." But this interpretation is repudiated by Hales, who says, that "the mysterious words Κογξ Ομ, Παξ, which closed the ceremony of initiation, are pure Sanscrit, and are used at this day by the Brahmins, at the conclusion of their religious rites. In their sacred books they are written *Canscha, Om, Pacsha*. The first is rendered by Captain Wilford, the object of our most ardent desires; *Om* is the sacred monosyllable signifying being, and universally applied to the Supreme Being; and *Pacsha* corresponds with the obsolete Latin word *Vix*, signifying change or fortune; or probably it may be the identical Latin *Pax* or Peace, which was used in solemn salutations

—‘Peace be with you.’ And the whole may correspond with that angelic salutation which accompanied the appearance of the star as the herald of the Prince of Peace—‘Glory to God in the highest, and on earth peace, good-will towards men.’”<sup>8</sup>

The ancients used badges or marks of initiation, to denote, as by a cypher, the peculiar kind of spurious Freemasonry into which each individual had been initiated. The votaries of some of the gods were marked with signs and symbols for a similar purpose. If the rites were dedicated to Jupiter, the badge would be a thunderbolt; if to Bacchus, a leaf of ivy; to Ceres, an ear of corn; and so on for the rest. Sometimes the badge or cypher was numeral, and conveyed, in a mystical manner, some attribute of the deity. For instance, the sun was signified by the number D C VIII, which was frequently abbreviated to the two characters XH. In the book of Revelations this process is plainly described—“He causeth all, &c., to receive a mark in their right hands or in their foreheads; and no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name.”<sup>9</sup> This custom was universal throughout the whole world. Amongst the Jews we find in Ezekiel ix. 4, that the Almighty directs the man clothed in linen, who had a writing inkhorn by his side, to set a mark upon the foreheads of those who lamented the prevalence of idolatry in Jerusalem. This mark in the original is called טו, *tau*; upon which the Bishop of Lowth

<sup>8</sup> Chron. vol. iv. p. 165.

<sup>9</sup> Rev. xiii. 16, 17.

observes, that in the parallel passage in the Septuagint, το σημειον, *a mark*, ought to have been TAU σημειον, the mark *tau*. In the Samaritan character, which Ezekiel used, the above letter was cruciform, and was considered by the Jews as a sacred hieroglyphic or cypher, illustrative of the divine attributes.

The Sybilline books of the Romans were written in a cypher, which Cicero describes as a complication of acrostics. He says that they were so written, that the letters of the first verse of every section, commenced all the succeeding verses in the same order as they occupied in the first verse. Thus, supposing that verse to be, *Sicelides Musæ paulo majora canamus*, the method would be this—the second letter *i* would begin the second verse, *c* would begin the third verse, *e* the fourth, *l* the fifth, and so on to the end; and when all the letters of the first verse were exhausted, then the second verse was treated in the same manner; and this course was adopted throughout the entire volume.

The system of cypher writing has been found so convenient, as a depository of ineffable secrets, that it has descended down to our own times, and various methods have been prescribed for its use, any of which will answer the intended purpose; for the interpretation is absolutely impracticable without the key. I shall enumerate a few of them which were in general use during the eighteenth century, and were sometimes applied to masonic purposes, although they were not exclusively used by Masons.

The first kind of cypher which I shall notice, consists in a simple transposition of the letters of the alphabet, and appears to have been one of the earliest specimens of this kind of secret communication which was used in modern times. Its mystery, however, is perfect; and the places of the several letters may be so varied, as to preclude the possibility of detection.

a b c d e f g h i j k l m  
n o p q r s t u v w x y z.

With this key the cypher n serr naq nppregrq znfba, will be found to contain the words—"a Free and Accepted Mason;" but if the key be varied thus:

a b c d e f g h i j k l m  
z y x w v u t s r q p o n

the same words will stand—z hivv zmw zxxvkgaw nzhlm. And the key will admit of variation *ad infinitum*. Sometimes the mystery was increased by the junction of four or five words into one. On this plan the above expression would constitute the formidable word, zhivvzwmwzxxvkgawnzhlm. The cypher was frequently used with this variation—

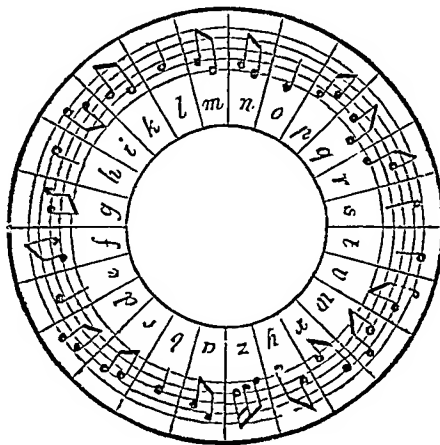
a b c d e f g h i j k l m n o p q r s t u v w x y z  
z y x w v u t s r q p o n m l k j i h g f e d c b a.

The Charlatan Finch, in the construction of his uncouth and barbarous looking pamphlet, Ziydvj-xyjpix Zqjsgstn, Wxstxjin, &c., which he introduces with the following caution:—"Please to observe, that every book has here on the title page, ty Qxzf, and Oivjjxg Qvwgzjpix;" has substituted figures for the most prominent words which were likely to be



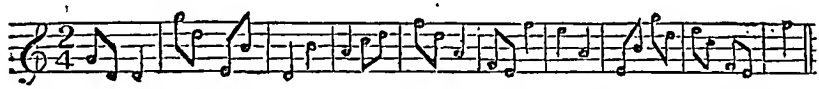
of frequent occurrence. Thus 1, represented the Master; 2, a Mason; 3, a brother; 4, the lodge; 5, free; 6, accepted; 7, warden; 8, a fellowcraft; 9, the OB., &c. Take the following extracts from his book as an example:—"3 S 7 as 5 and 6—22—hrddoadnuyieew frtetemsii? On the S—. What k—of m .. ought 5 and 6—22 to be? A 5 M .. b ... of a 5 W .... 3 to a K—and comp—to a b—r if a 2. 3 S 7 hrwsaeew yo first p—to be 2? In h—. By whom worn in a 22 s 4? The 1 and 77." This specimen will serve to show the use which was made of this and other cyphers already explained; and is also a fair sample of the above unintelligible book.

Another cypher which was used amongst musical men was constructed and explained by the use of a diagram. The key consisted of a circle with five lines, to receive the musical notation which constitutes the basis of the cypher.



The method of using this key is obvious. To

express the words—"your obedient servant," the following formula would be necessary:—



This cypher may be rendered more complicated by the introduction of cliffs, or a change in the time.

Some kinds of cypher writing exhibited such a formidable appearance, as to deter a tyro from attempting to solve a mystery so apparently inextricable. Thus, the cypher *Naofsraemedapaecc*, barbarous and uncouth as it may appear, contains nothing more than the words, "a Free and Accepted Mason," as will be found by beginning at the second letter, and reading every other letter forward and backward. Another cypher was formed by a similar process. Thus, *Arenacpemsnoadtecdaef*, is constituted from the same words, by placing alternately a letter at the beginning, and another at the end, and so on in succession for all the words. As for example, the first letter is *A*, the last *f*; the second *r*; the last but one *e*; the third *e*; and so to the centre, which is the last letter in the sentence.

Another cypher, which was still more comprehensive, and threw the enquirer wider from the truth, was to take the initial letters of every word in a sentence, and place them in junction as a word or part of a word, and the remaining letters each in the same order. This constituted a favourite method of communication between friends in the last century, and the beginning of the present, because its construction was comparatively easy. Suppose we

take the words—"Send me my coat by the bearer," the cypher would stand thus, Smmcbtbeeyoyhenae adrer.

The Cabalists used a numeral cypher. By placing the letters of the alphabet under the numbers as far as 24, they constituted words out of figures, and by adding together the result, they propounded mystical questions, and solved abstruse and difficult problems. Weishaupt introduced this plan into his system of Illuminism; but when any particular case was brought under his consideration, he contrived to place his numbers so as to produce any result which might answer the present purpose; and he succeeded in persuading his dupes that it was the decision of fate.

There were in existence during the last century several other cyphers, by the use of which a secret correspondence might be carried on without any danger of detection. I shall instance only one, for it would be foreign to the design of this essay to enumerate and describe the several sympathetic or invisible inks which were used for this purpose, with the method of bringing them to light. Take two pieces of card, pasteboard, or stiff paper, and cut in them squares or circles at different distances, according to your own fancy; one of which is forwarded to your friend. Lay the pasteboard on your sheet of paper, and write within the spaces that which you wish to convey to him; and then taking off the card, fill up the blanks with such words as will completely alter the sense. When

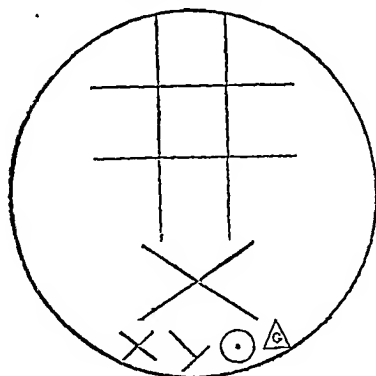
your friend receives it he applies his perforated card, and the meaning becomes intelligible. Thus, if you wished to caution him against a man's character, you would probably use the words—"Do not trust Robert; I have found him a villain." This might be filled up and made unintelligible to those who are not in the secret, as follows:—" [Do not] fail to send my books. I [trust] they will be ready when [Robert] calls on you. [I have] heard that you have [found] your dog. I call [him a villain] who stole him."

About the year 1740, or perhaps a little earlier, a kind of cypher writing which was peculiarly masonic, was invented or introduced by the ancient Masons; and Laurence Dermott used to boast, that he could convey his mind to an *ancient* Mason, in the presence of a *modern* Mason, without the latter knowing whether either of them were Masons. He further asserted that he was able, with a few masonic implements, *i. e.*, two squares and a common gavel or hammer, to convey any word or sentence of his own, or the immediate dictations of a stranger, to a skilful or intelligent Freemason of the *ancient* Order, without speaking, writing, or noise, and that *at any distance, where the parties can see each other, and at the same time be able to distinguish squares from circles.*<sup>10</sup> This kind of secret writing was improperly termed "Egyptian writing,"<sup>11</sup> for it had no attribute

<sup>10</sup> Ahiman Rezon. Ed. 1813, p. xli. n.

<sup>11</sup> The author of the Freemasons' Lexicon calls it an ancient cypher; but this is a mistake, equally with the antiquity of its

in common with the hieroglyphics of that country. It became generally known amongst the fraternity very shortly afterwards, and was used to note down the lodge lectures, that they might be more conveniently studied in private. Many of the brethren became very expert in this mysterious art, and frequently used it in communicating with each other when the subject was of sufficient importance to merit concealment. And the system is so perfect, that two persons may vary it at pleasure, to keep the secret safe from any third person whatever, without the key, even if he be well acquainted with the general principles of the cypher. In the Freemasons' Repository this cypher is delineated thus—



origin. His words are—"There is a very ancient cypher extant amongst Masons, taken from the square and triangle, which is called the Ammonian writing of the ancient Egyptian priests. In the year 1808, Bro. J. G. Bruman, Director of the Academy of Commerce and Professor of the Mathematics at Mannheim, published a programme of a pangraphia or universal system of writing, and at the same time an arithmetical Kryptographic, which was to be extremely useful in Freemasonry; but so far as we know, this work has never appeared." (F. Q. R. 1844, p. 417.)

The system of conveying a knowledge of facts at a great distance, by the use of a cypher, as mentioned by Dermott, was nothing more than a telegraph, the use of which was promulgated in 1663 by the Marquis of Worcester, in his "Century of Inventions." He affirms that he had discovered "a method by which, at a window, as far as the eye can distinguish black from white, a man may hold discourse with his correspondent, without noise made or notice taken, being, according to occasion given, or means afforded, *lex re nata*, and no need of provision before hand, though much better if foreseen, and course taken, by mutual consent of parties." "Si Messieurs les Francs Maçons," says a French writer, cotemporary with Dermott, "changent leur Chiffre, comme ils y seront sans doute obligés, pour ne plus exposer leurs mystères à la profanation; je puis leur en apprendre un, qui est démonstrativement indéchiffrable. Il a de plus cette propriété singulière, que tout le monde peut en savoir la méthode, et avoir les mêmes tables dont il faut se servir; et que cependant il n'y a que la personne à qui l'on écrit, qui puisse déchiffrer la lettre."

It would appear that this cypher was exclusively applied to the Royal Arch at its first adoption; because when Dermott boasted of a knowledge of it, which was not possessed by the *moderns*, the English Royal Arch was practised by the *ancients* only. It is used by our transatlantic brethren as an appendage to the Royal Arch at this day; and its pre-

servation is deemed of sufficient importance to be introduced into the O. B. During the Morgan excitement, the anti-Masons appealed to its existence as a negative evidence of the pernicious tendency of the degree; because, it was asserted by them, that a correspondence might be carried on, by means of the facilities which it affords for concealment, that might be fatal to the liberties of the people. And it was thus spoken of by a contemporary writer.—“This is said to be the cypher used by the notorious Aaron Burr, in confidential communications to his companions of the Royal Arch, secretly to execute his treasonable plots against the government of the United States. It fully illustrates the danger of secret combinations. Had these letters fallen into the hands of any but Royal Arch Masons, they could not have read them without the key. And even if they had fallen into the hands of Royal Arch Masons who disapproved of the treason, they would have felt themselves conscientiously bound to conceal it.”<sup>12</sup>

Such were the violent and unmasonic conclusions of the seceding brethren during the existence of an unfavourable excitement against the Order, and thus they vented their spleen upon an innocent expedient, which was more a matter of amusement amongst the brethren, than of any real use; and there are great doubts whether it was ever brought into practice, except to excite the curiosity of the younger members of the Craft.

<sup>12</sup> Allyn's Ritual, p. 151.

Another cypher, which it may be necessary to notice, contained a reference to the members and parts of the body. Thus the crown of the head would be A.

The eye . . .	B	Second finger	Ixxx	Square & compasses	Y
Mouth . . .	C	Third finger .	Ixxxx	Mallet . . .	Z
Tongue . . .	Cx	Palm . . .	J	Freemasonry .	✱
Teeth . . .	Cxx	Waist . . .	K	The Craft . .	△
Cheek . . .	D	Back . . .	L	The fraternity .	✱
Neck . . .	E	Thigh . . .	M	The O. B. . .	⌚
Throat . . .	Ex	Knee . . .	N	The world . .	⊙
Breast . . .	F	Right foot . .	O	A brother . .	☞
Right arm . .	G	Left foot . .	P	The lodge . .	□
Right shoulder	Gx	Solomon . .	Q	Solomon's temple	⊞
Right elbow .	Gxx	Hiram . . .	R	A grip . . .	+
Right wrist .	Gxxx	Hiram Abiff	S	A word . . .	≡
Left arm . .	H	Zerubabel .	T	A sign . . .	≡
Left elbow .	Hx	Compasses .	U	A token . . .	≡
Left hand . .	Hxx	Square . . .	V	A report . . .	≡
Right hand .	I	Level . . .	W		
Right thumb.	Ix	The plumb .	X		
The first finger	Ixx				

The brethren will have no difficulty in discovering the peculiar uses of this cypher, and the comprehensive nature of its application to masonic purposes. It bears some resemblance to “the anatomy” of the old astronomers, who marked each separate part of the body with one of the zodiacal signs.

In the higher degrees of sublime Masonry there are several cyphers, almost every degree possessing an exclusive method of communication, which was unknown to those who had not received it. Whence it is evident that on the Continent, where these degrees were first promulgated, and masonic adventurers were numerous, each asserting the superiority of his own system. This means was resorted to by



every claimant for the distinction of public approval, and the augmentation of his scheme by increasing the number of his adherents, that he might be in a position to caution his novices against the proselyting zeal of rival institutions, and invest them with an imaginary privilege, which was pronounced, *ex cathedrâ*, to be exclusive, by the communication of a curious and unique cypher, that they might safely call their own. This plan made them proud of their acquisition, and, in most cases, secured their allegiance as active partisans; the forms of most of these cyphers commonly consist of right lines and angles variously diversified, and are thus consonant with the general principles of Masonry. In one of these cyphers, the words "dear sir," would be expressed thus,  $\uparrow \Delta \Delta \Delta \Delta \nabla \Delta$ .

The cypher used by Weishaupt, in his system of illuminism, was a substitution of figures for letters, thus,

a b c d e f g h i k l m n o p q r s t u w x y z,  
12 11 10 9 8 7 6 5 4 3 2 1 13 14 15 16 17 18 19 20 21 22 23 24.

Sometimes this was varied by substituting other figures. The adept, however, who was in the secret, would find no difficulty in interpreting such a sentence as this, 29 15 21 13 11 29 24 29 24 12 15 13 19 27 13 30 22 28 25 15 13 29, to convey the direction to an associate, "tell Cato to be circumspect."

But the use of the cypher is not confined to the Freemasons, for almost every trade and profession has its peculiar designation or mark, which has been

sanctified by time; and some, as for instance, the pole and fillet placed over the hairdresser's door, to indicate the residence of a barber-surgeon, have outlived the original object of the symbol. Many tavern signs are cyphers, conveying a meaning often at variance with the primitive design; as the Bull and Mouth, the Bell Savage, the Swan with two Necks, &c. The reporter, who attends all public assemblies, uses a perfect cypher, understood only by himself; by the application of which he embodies the ideas of a speaker as they fall from his lips, and gives them to the world. Every tradesman uses a cypher as a private mark, and is thus enabled to know the profit on his goods, and to ascertain at a single glance the cost and sale price of every article. The astronomer, the chemist, the geologist, and many others, use a cypher to distinguish the planets, alkalies, earths, metallic substances, &c.

If the astronomer, or rather the astrologer, wishes to caution his friend against engaging in any important matter, he will express himself intelligibly by the following cypher, ♂ ♃ ♂ □ ♀ ☉ ✕ ♃; and he possesses a cypher equally significant for every other subject. The circle was the astronomical cypher for the sun, and the semicircle for the moon; the character ♃, a combination, partaking of the circle and the cross, designated Saturn from his scythe; ♃, Jupiter, from the thunderbolt; ♂, Mars, from the lance and shield; ♀, Venus, from her looking-glass; and ☿, Mercury, from his caduceus. "The chemical signification of these characters," says

Beckmann,<sup>13</sup> “ may be traced to a very early period. Some pretend that they are found in the table of Isis, and bring them forward as a proof of the great antiquity of chemistry. In the oldest MSS., Mars is represented by the letter  $\Theta$ , and stands for the word  $\Thetaουρος$ . The letter  $\zeta$  formerly designated *Zeus*, or *Jupiter*, but afterwards a  $\varsigma$  was placed at the bottom to render it more distinct. The supposed looking-glass of *Venus* is nothing more than the initial letter, somewhat distorted, of the word  $\phiωσφορος$ , by which name she was known. The scythe of *Saturn* has been formed from the two first letters of his name,  $\kappaρωνος$ . The initial letter of the Greek word,  $\Sigmaτιλβων$ , the name for *Mercury*, was formerly written C; and to mark the abbreviation still more, it has been written  $\nu$ , which, with the addition of the letter  $\tau$ , will nearly form the character  $\var�$ .”

Again, the physician writes his prescriptions in cypher, ex. gr.  $\mathfrak{R}$  Liq. Am. acct.  $\mathfrak{z}$ iiss. Sulph. ma.  $\mathfrak{z}$ i. Nit. pot.  $\mathfrak{z}$ i. tinct. dig.  $\mathfrak{z}$ i. aq. M. sat.  $\mathfrak{z}$ v. Sp. æt. nit.  $\mathfrak{z}$ i. Cap.  $\mathfrak{z}$ i. bi. ten. ded. A few centuries ago all our laws and law proceedings were recorded in cypher, or in abbreviated Latin, or Norman French, which was a mystery understood by none but the initiated. And in such a jargon as the following specimen have they descended to us:—It' ld'nt q'd d'ns arch' Cant' h't return bris placit' nam' vetit' wrecc' mar' furc' & ass<sup>a</sup>m pan' & cvis, &c.; which simply means, in ordinary language,

<sup>13</sup> *Ancient Inventions*, vol. ii. p. 274.

that the Archbishop of Canterbury had certain privileges in the hundred of Shamwell in county Kent.

But above all others, the science of heraldry is essentially an application of the cypher to the purposes of describing the grades of human dignity, and marking the distinction between the different honours imparted to individuals by the grace and kindness of the sovereign. This science is of a very high antiquity, and throughout all time has been dependant on the cypher system. Living creatures, or symbolical signs, were first used to denote the bravery and courage of distinguished chiefs, and were continued as the insignia of their families. Cornelius Agrippa has mentioned many instances of the symbols which characterized ancient nations. Thus the ox was the symbol of Egypt, an owl of Athens, an eagle of Rome, a lion of the Franks, a horse of the Saxons, a raven of the Danes, &c.

In this science the meaning of the cypher is no secret to those who will take the trouble of searching for it; but the study is so dry and forbidding, that the cypher is almost as unattainable as the cypher of Freemasonry. For instance, the colours and metals are designated by points and hatched lines. The metal gold, called *Or*, is known by small dots or points; the metal *Argent*, or silver, which is of course white, is left plain; *Gules*, or red, is expressed by perpendicular lines; *Azure*, or blue, by horizontal lines; *Sable* by horizontal and perpendicular lines crossing each other; *Vert*, or green, is sym-

bolized by diagonal lines from the dexter chief to the sinister base; *Purple*, by diagonal lines from the sinister chief to the dexter base. If these linear symbols should be placed within a circle, different names are assigned to each according to its colour. Thus, if it is *Or*, it is called a bezant; *Argent*, a plate; *Azure*, a hurt; *Gules*, a torteau; *Vert*, a pomey; *Purple*, a golpe; *Sable*, a pellet; *Tenney*, or Tawney, which is represented by diagonal lines from the sinister to the dexter, traversed by horizontal lines, is called an orange; and *Sanguine*, the murrey colour, or deep red, which is designated by diagonal lines crossing each other, is called guze.

It will be seen by the very first elements of this science of cypher, which I have here described, that it cannot be surpassed by the masonic or any other cypher in existence; and a further study of it would display its beauty in many points of view, and amply reward the tyro for any amount of pains he may bestow upon it. The combination of the masonic and heraldic cypher is shown in the description of the banner of an Eastern knight, on which the arms of Masonry were emblazoned quarterly. At the end of each limb of the cross, which was used to quarter the arms, were placed a literal emblem of the words of the degree. In the first and fourth quarters was a right hand; in the second, the initials of the degree; and in the third, the masonic cypher for the words, JERUSALEM THE HOLY. Crest, the right hand elevated, and the word in cypher.

The reader of this essay must not understand that

I have brought forward every possible evidence on the curious subject of cypher writing ; I have merely opened it, leaving it to those who have a taste for such investigations, to take up the thread which I have spun, and to follow out the ideas that I have only touched upon. The mine is uncovered, let it be freely worked, and it will yield an abundance of sterling ore.

In these introductory disquisitions, the fraternity will doubtless observe that I have selected subjects out of the common track of masonic investigation, for the purpose of drawing the attention of the brethren aside for a few minutes to the capabilities of the Order, which afford materials for illustration, that are inexhaustable in quantity, and of great variety and beauty. The chief complaint that we hear in our lodges is, that the Master too frequently recurs to one and the same subject, and dwells too long on disquisitions which are capable of being dismissed with less circumlocution, and greater edification. Whether this complaint be well founded or not, it would be impertinent to determine ; but there can be no doubt, that the topics of discussion are capable of change ; and there is not one, how trifling soever it may be esteemed, but might be made exceedingly interesting and attractive. If the Worshipful Master feel a real pleasure in the work of the lodge—if he infuse a little enthusiasm into it, he is sure to reap golden opinions from the brethren ; but if he consider his acceptance of the

chair to be a task which he will be glad to see finished, no matter how—his presence in that dignified situation will be discreditable to him, and the sooner he is superseded the better it will be, both for his own reputation, and for the general interests of the lodge.

## DISCOURSE I.<sup>1</sup>

OF THE DESIGN AND GENIUS OF FREEMASONRY.<sup>2</sup>

*"A friend loveth at all times, and a brother is born for adversity."*

PROVERBS xvii. 17.

WHO does not know and feel that man is ordained to converse with his brethren—to impart to them what he is and has—to interchange his reflections and sentiments with theirs? Who has not tasted the pleasures of social life, or been charmed with the more intimate union of friendship? Therefore, who does not find in himself sufficient impulse to

<sup>1</sup> Delivered at Bridgewater, Plymouth Co., Massachusetts, November 3, 1797, at the consecration of Fellowship Lodge.

<sup>2</sup> The Discourses here offered to the notice of the fraternity are of a superior character, and do credit alike to the talent and correct feeling of our reverend brother. He was cotemporary with Inwood. These two worthy men entertained similar ideas of the design of Masonry, and their dissertations are of equal merit, as declaratory of the opinions of the fraternity in both hemispheres at the close of the eighteenth century. At the conclusion of his volume, Bro. Harris has added a few short local charges and addresses on the initiation and death of individual brethren, which are not of sufficient interest to warrant their insertion in the present edition. I have, however, extracted all the passages which are worthy of preservation, and have embodied them in the notes.



the use of the one, and the enjoyment of the other?<sup>3</sup>

But whether this tendency to society procure us all the good it might—whether there be not some forms in which a wise and benevolent man may derive from his companionable propensities and affectionate dispositions greater utility and more noble pleasures than in their common application—is a subject worthy of investigation.

Man is fond of social life. But if the fondness be without limitation, it is extravagant; if it be not regulated, it is unreasonable. When the affections are diffused indiscriminately they become languid; when confined to an individual object, they are straitened and contracted. Like the rays of light, if widely diverged, they are scattered and lost; if concentrated in a very small focus, they are intense. Their real use is in a due medium, where they are collected so as to warm, to vivify, and to cheer; not to burn, effervesce, and consume.<sup>4</sup>

<sup>3</sup> “*Hæc est vera et indirupta fraternitas, quæ animorum perfectione ac virtute concrescit; cujus semel initum fœdus, nec desideriorum, varietas, nec contentiosa dirumpet contrarietas voluntatum; quæ fratrem veneratur devotum, corripit dissolutum, præsentum obsequitur, absentem non rodit, sanum applaudit, infirmum non deserit, divitem gaudet, pauperum adjuvat.*” (Rabanus, super Matth. cap. ult.)

<sup>4</sup> The author has been still more pointed in an address to the Morning Star Lodge, in 1794. He says, “Seek ye a pure source of joys to enliven your prosperity? Ask ye for consolation in adversity? Want ye relief from poverty?—Enter our temple, and share our blessings. Friendship will conduct your altering step; Virtue will strengthen your resolutions; and

“A friend,” says Solomon, “loveth at all times.” But how rare is such a friend! When found, tried, and proved, how valuable! Well might an ancient wise man advise “not to change a friend for any good, by no means; neither a faithful brother for the gold of ophir.”<sup>5</sup> “A brother is born for adversity;” but how seldom does he inherit a disposition for its duties!<sup>6</sup> So that the wise man elsewhere advises—“Go not into thy brother’s house in the day of thy calamity;”<sup>7</sup> adding, that there is greater reason to expect assistance from strangers than benefit from relatives.

Friendship wants not panegyrists. Philosophers, historians, orators, and poets, have made it their favourite theme, and dwelt upon its praises with

Wisdom enlighten your mind. There, also, Pity and Charity will direct your benevolence, and give value to the exercise of your kindness. There Hope will brighten your prospects, and Glory crown your deeds.”

<sup>5</sup> Ecclesiasticus vii. 18.

<sup>6</sup> “Frater ne deserere fratrem, fratrum quoque rara gratia est. By comparing the ancient versions, there is reason to suppose that the same person is intended in both clauses of the sentence, and that the real construction of the verse is, “the friend who loveth at all times, is born (that is, becomes, or proves) a brother in adversity.” This reading is supported by Eben Ezra, Munster, Vatablus, and Patrick. In like manner, it has been observed, that “though a brother is not always a friend, yet a friend is always a brother.” The writer, in choosing the text, had reference also to the Chaldee paraphrase, which is followed by the Targum and the Talmud Babylonicum, and adopted by the learned Schultens. “In omni tempore amat Socius verus; et ille frater est ad angustiam natus.”

<sup>7</sup> Prov. xxvii. 10.

enrapturing eloquence. There have been found some in all ages to decorate its shrine with the choicest flowers of fancy and the most exquisite ornaments of art. And yet in all ages, and at all times, lamentations have been made of the selfishness, the insincerity, or the perfidy of professed friends. Few who have tried it have found it capable of affording those high satisfactions which are attributed to it. Most have suffered from the eventual worthlessness of the bosom-partner; or, from his mean and interested views, had the fund of sensibility and confidence with which they commenced the attachment fairly exhausted. Their bleeding affections and injured peace have given them too much cause to repent the trust they reposed with such fond and implicit affiance. How many, too, under the specious semblance of friendship, "full of fair seeming," have been betrayed by their fond credulity, or precipitated, by their unsuspecting heedlessness, into extravagant attachments and pernicious intimacies! And ah! how many have been deceived and undone by unprincipled companions, whom they had cherished as virtuous friends!

The fact is, friendship, as it is known and cultivated in the world, seldom arises from a cool, discriminating choice, founded on worth, and sanctioned by virtue.<sup>8</sup> Men revolt from such formal contracts,

<sup>8</sup> But amongst Freemasons friendship springs from, and is sustained by virtue, and by that alone. Without virtue, friendship and Freemasonry are visionary pursuits, and cannot fail to end in disappointment. The sincere friend, whether he has

where the affections must wait for the slow approbation of the judgment, and the heart restrain its impulses, or delay its regards, till reason has been consulted, and had opportunity to decide upon the propriety of their indulgence. Hence, the connection of which we are speaking most commonly originates from casual acquaintance, the consequence of a similarity of sentiments, situations, or pursuits; rendered more and more agreeable and intimate as it is found conducive to mutual convenience, pleasure, or advantage. Sometimes it is little else than the reciprocal negotiations of interest, or mercenary exchange of services, which the selfish employ to promote their advantage. The intercourse ceases with the motive that gave it birth, as partnerships in trade are dissolved when the special object of the firm has been effected, or has failed.

There are friends enough to be faithful, and brethren enough to love in the season of prosperity—to participate our abundance, to feast on our plenty, and to rejoice in our delights. But it is the most deplorable fate of adversity, that, when we are in the greatest need of friends, it often puts them farthest from us.<sup>9</sup> “Some men,” says the wise son of

been initiated or not, is a Mason in his heart, and his worth would be increased by an acquaintance with the doctrines and precepts of the Order.

<sup>9</sup> *Ut—comes radios per solis euntibus umbra,  
Cum latet hic pressus nubibus, illa fugit;  
Mobile sic sequitur Fortunæ lumina vulgus,  
Quæ simul inducta nocte teguntur, abit.*

OVID, *Trist.* i.

Sirach, "are friends for their own occasion, and will not abide in the day of trouble; and there is a friend, who being turned to enmity and reproach, will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of affliction. In thy prosperity he will be as thyself, and will be bold over thy servants; but if thou be brought low he will be against thee, and hide himself from thy face. A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity. In the prosperity of a man enemies will be grieved; but in his adversity, even a friend will depart."<sup>10</sup>

In short, friendship is so commonly founded on self-interest, and in its utmost purity is so much like self-love; it is subject to so many interruptions; so uncertain and short-lived; and withal is so partial and limited an exercise of the social affections and benevolent dispositions of our nature, that we must abate much from the high praises with which it comes recommended to us, and expect to find it defective as a pure virtue. Hence, perhaps, the total silence of the gospel upon this subject. For it has been remarked that "it is neither enjoined nor recommended in any one sentence in the whole New Testament."<sup>11</sup> Christianity, to be sure, makes

<sup>10</sup> Ecclus. vii. 5-12, and xii. 8, 9. "In malis amicus deserit amicum." (Plaut.)

<sup>11</sup> But it is strongly insisted on in the Old Testament. "A faithful friend," says the wise son of Sirach, "is the medicine of life." But who shall find him? The answer to this question is supplied by the same text—"They that fear the Lord." True

it not a duty—does not expressly inculcate it; prescribing, indeed, to its followers benevolence towards all, and universal kindness and brotherly love, but not discriminate friendship, which, strictly speaking, cannot be a permanent obligation for all. It is not to be enjoined, like justice and general kindness. Its rise and progress must frequently depend on circumstances and events that we are not always able to influence or command. That could not properly be made the object of a divine requisition which is purely a matter of free choice, and so delicate in its nature as to render the meeting of those who are qualified for it altogether uncertain. So that even very intelligent and worthy men, of a sweet and amicable disposition, may, and often must, forego the attachments of this peculiar and appropriated alliance in their strictest intimacy and warmest cordiality; not from any fault of theirs, but from not finding easily in others that perfect similarity of disposition and coincidence of sentiment and regard on which friendship is founded.<sup>12</sup> And, indeed, “to lavish on one object that kindness and

friendship can only exist in connection with religion. Solomon, our Grand Master, after condemning every other means of securing human happiness, pronounces that the bonds of friendship are stronger than death; whence we may reasonably conclude that the ties love or charity will endure for ever.

<sup>12</sup> It was directed by the masonic constitutions of the United States during the last century, that “a strict, though private and impartial, enquiry shall be made into the character and ability of the candidate, before he can be admitted into any lodge; and by the rules of Masonry, no friend, who wishes to propose him, may show him any favour.”

affection which ought to be diffused among the whole human race, might well be deemed a monopoly incompatible with that free and general commerce of good offices which the gospel certainly meant to extend to every quarter of the globe.”<sup>13</sup>

On the other hand, though it be our incumbent duty to love all and to do good to all, even this is to be but as we have opportunity; and it is still to be understood that some have a more special claim upon our esteem, and a more immediate need of our assistance. Widely as we extend the circle of our benevolent regards, universal and disinterested as our good-will may be, yet it is certain we can neither know the need, nor administer to the comfort, of every individual. Ignorance of the former, and inability to the latter, restrain even our attempts. The very circumstances of the case require a more special appropriation; while our reason, our instincts, and natural propensities, lead us to make choice of some on whom to gratify our kind inclinations and benevolent acts, where they may be indulged and applied with dearer interest and happier effect. And this may be done in entire consistency with that universal law of love which the gospel enjoins.<sup>14</sup>

<sup>13</sup> Bishop Porteus, in a sermon on John xiii. 23, has attempted to prove, and he does it in a most pleasing and ingenious manner, that, although friendship is not expressly enjoined in the gospel, yet it is implicated in many of its precepts, and recommended in the example of the Saviour.

<sup>14</sup> As mankind were intended by the Creator to live in society, he endowed his creatures with benevolent sentiments, and im-

It remains, then, that we enquire for some medium, where our affections may be exercised without being partial and without being indiscriminate. And how shall we attain this desirable mean between the diffusedness of general regard and the contractedness of individual attachment, but in a selection of those among our acquaintance who possess congenial hearts, mutual good dispositions and propensities, and reciprocal esteem and love? Who are inspired with like ardour in the pursuit of wisdom, like zeal in the cause of virtue? Of whom to form an association which shall partake of the liberal spirit of philanthropy and the intimate union of friendship; combining the benevolence of the one with the tenderness of the other. And what society answers so exactly to this description, and unites so many of these purposes and advantages, as that of Freemasons? Founded on a liberal and extensive plan, its benignities extend to every individual of the human race, and its adherents are collected from every nation under heaven.<sup>15</sup> It invites to its lodges

planted in their nature the genial seeds of kindness and charity, that they might ripen into love and friendship for each other. The founder of our faith makes this to be the perfection of his religion.—“By this,” says he, “shall all men know that ye are my disciples, if ye love one another.” And this is the great object of Freemasonry.

<sup>15</sup> The institution boasts its origin in the earliest ages of the world; and it retains its ancient laws uncorrupted, its venerable rites and expressive symbols unchanged, and its primeval ceremonies entire. The stupendous pyramids which were raised, the lofty obelisks inscribed, and the magnificent temples built by



the sons of virtue, of love, and of peace; that it might connect them by vows of eternal amity in a most sacred, intimate, and endeared alliance, and unite and invigorate their best endeavours for mutual and general advantage. Blending their resources in a common stock, and forming a community of interests, it makes the prosperity of each individual the object of the whole, the prosperity of the whole the object of each individual. How nearly does this approach the state of the primitive Christians, who were “of one heart and one soul, neither said any of them that aught of the things which he possessed was his own, but they had all things in common!” Were such the unanimity, love, equality, generosity, and disinterestedness of professing Christians now, Freemasonry would be less necessary among them.<sup>16</sup>

masonic hands, have yielded to the ravages of time; but the institution itself has survived their overthrow, and outlived their glory. It will continue still, and flourish, till

————— “ The great globe itself,  
And all which it inherit, be destroyed,  
And, like the baseless fabric of a vision,  
Leave not a wreck behind.”

<sup>16</sup> With religion, whose sublime doctrines it cannot increase, whose noble precepts it cannot improve, and whose sanctions it dare not adjudge, Masonry does not interfere. The duties of piety must be the voluntary and spiritual intercourse of man with heaven. Over them it usurps no control and claims no jurisdiction. It is satisfied with teaching all the brethren to remember that the Eye which seeth in secret observes their conduct; that they must therefore live as seeing Him who is invisible, and

Moreover, in the association we are describing is also realized that constancy of affection which friendship boastingly promises, but frequently fails to retain; and that tender sympathy which fraternal love ought ever to express. There is to be found “the friend that loveth at all times, and the brother that is born for adversity.” And such are the mutual relations and connections which compose the sodality,<sup>17</sup> that “if one member suffer all the members suffer with it, and if one member rejoice all the members rejoice with it.”

The Order, though composed of persons from various countries, separated by all the natural barriers which prevent men from running into coherent masses, yet seems to be one body actuated by one soul. Thousands and thousands have one heart, one hand; the heart of benevolence, the hand of charity.<sup>18</sup>

have their souls raised superior to the gross indulgences of vice, and their affections refined by the sublime energies of virtue; that they must be alive to all the engaging duties of benevolence, and be attached to their fellow-men by all those tender ties of friendship and good-will, which hold the heart in the most permanent captivity.

<sup>17</sup> *Fraternum vere dulce sodalitiū.* (Catul.)

<sup>18</sup> Eumenius, speaking of the number of Masons that went over to the Continent, about the beginning of the fourth century, says, “even your city Autun, most devoted to your service, and in whose name I am especially to congratulate you, has been well stored with architects and Masons, since your victory over the Britons, whose provinces abounded with them; so that it now rises in splendour, by the rebuilding of ancient houses, erecting public works, and the instauration of temples. Thus the ancient name of a Roman Brotherhood, which they long since

Sweet are its uses in adversity ! Then, when the offices of general philanthropy would not reach us ; or our share in its benignities be inadequate to our need ; when friendship grows cold, and its most zealous professor forsakes us ; Masonry triumphs in the exercise of its lovely charities. The noblest sphere of its operation is in redressing the calamities of neglected, injured, merit ; investigating the wants and supplying the need of indigence, relieving pain, pitying and softening infirmity ; admiring and fostering virtue. Yes, the true Mason (and all who are not so should not be numbered among us), the true Mason looks as much to the welfare of his colleague as to his own ; feels more satisfaction when he can give him assistance, when he can benefit him or suffer for him than when he receives help or favours from him ; and is most forward to relieve him when his occasion is most urgent, and his ability to requite the favour appears the least. He is emphatically the “ brother born for adversity.” If his means of assistance are small, and his powers of relief limited, he will at least discover those soft and gentle attentions, and that tender and heartfelt compassion, which soothe the distress he cannot remove, and bathe with tears the wound he cannot heal. He remains true and faithful to his brother when he can procure him no more

enjoyed, is again restored, by having your imperial majesty for their second founder.” (Paneg. Emp. Maximian, Aug. dict. See “ Notices of the History of Freemasonry, in all parts of the World,” 8vo. Boston, 1798.

profit, and afford him no more help, and has no tribute to make him but sighs of sympathy and tears of pity. He forsakes not his bed of languishment. He stays to support his drooping head, to catch his expiring breath, and close his eyes with the last offices of fraternal affection. Nor does his love cease to act in his brother's behalf because his spirit is departed, and his person is no more an object of necessity. It is stronger than death. It is the inheritance of his family. It sympathizes in the sorrows of his bereaved relations, enquires out their necessities, and strives to be all that to them which he was in kindness and in care.<sup>19</sup>

Such are the offices of Freemasonry in adversity. Such its affection and its sympathy. What sweet cordials may thus be infused even into the bitterest sorrows of life! What cheering light spread over the darkneses that surround it! With what vigour

<sup>19</sup> Thus, in an address by our author at a masonic funeral, A. D. 1796, we find the following beautiful passage:—"With bleeding hearts we sympathize with the disconsolate widow, the bereaved parents, the afflicted friends. Their griefs are our's, for our's the loss they feel. But let us look forward, enlightened by religion, to the brighter scene, when our brother, who is now levelled by the stroke of death, shall be raised from his prostrate state, at the Supreme Grand Master's word, and be admitted to the privileges of the lodge celestial. Let us comfort one another with these words. With these prospects let us console the widow and the mourners. And permit me, brethren, in their behalf, to tender you a tribute of lively acknowledgment for the respect you show the deceased. Your kindness, attention, and sympathy are peculiarly grateful and soothing to their agonized hearts. Their tears, their looks thank you, though sorrow denies their lips an utterance."

and courage will it inspire the weary and heavy laden heart ! With what a lenient hand will it bind up its wounds ; with what animating encouragements awaken its hopes ! To this kind end, what attention, what assiduity, what complacency, what indulgence, what sacrifice, is too inconsiderable or too great ! And what repays and rejoices more than when we see the suffering brother suffer less, suffer more composedly, or suffer no more ; when we can see him restored, strengthened, cheered, and satisfied ; again in possession of the comforts of life.<sup>20</sup>

This, I am bold to say, is the genuine spirit of our institution. These are its appropriate services, its peculiar duties. In this philanthropic affection, and in these benevolent and gentle cares, does it endeavour, by the inculcation of forceful precept, and the exhibition of affecting example, to instruct and exercise its attentive and faithful disciples ; exciting the generous disposition of love ; adding

<sup>20</sup> And again, we are taught by revelation to believe that the scenes which occur in this life will be recalled to memory at the period of future retribution ; without which, indeed, I do not see how that retribution could be distributed with a strict regard to impartial justice. There likewise we learn in the clearest manner, that every obedient believer, born on the same earth, subjected to the same trials, in order to the enjoyment of the same felicity, shall, after being conducted by the same divine Leader and Deliverer through their terrestrial conflict, be raised together, judged together, approved together, and established together in one great community of love, to inhabit jointly one eternal city, the centre of God's vast, immortal empire, and the everlasting abode of his blessed family.

to brotherly kindness, charity ; confirming the habits of disinterested beneficence ; and prompting “ the capricious wish that pants for universal good.”

Not that I would by any means be understood to intimate that those who are not of the sodality may not be as conspicuous in all these amiable regards as those that are : but only that our institution adds to the law of our natures, and the requisitions of our most excellent religion, another and prevailing inducement of their observance. So that to say, “ an uncharitable or unkind Freemason ” implies a gross contradiction : and if such an one there be, he has done violence to his profession, and is an odious excrescence on our society.

Here indulge me the freedom of one remark. Inasmuch as Masonry is professed in those nations which have not yet been converted to the Christian faith, and as it enkindles benevolence and excites virtue so accordant with the genius of the gospel, it may eventually have no inconsiderable tendency towards introducing and propagating among them that most glorious system of revealed truth ; at least by humanizing the disposition,<sup>21</sup> softening the man-

<sup>21</sup> Had we leisure, it would be an interesting and entertaining research to trace its progress through the various stages of society it has successively improved and adorned : to see its early honours in Egypt ; its consecration at Jerusalem ; its subsequent glory ; and its preservation, and extension “ in ages long gone by.” It is true that in recurring to some periods of its remote history, we should have occasion to lament that the unfounded and illiberal prejudices of too many which it could not soften, and their corrupt passions which it could not subdue, at times denied the craft its merited honours, opposed its cause, and impeded its progress.

ners, and removing the prejudices, may prepare the way for that most desirable event.<sup>22</sup> I hazard this observation, with more confidence from knowing that the sublime grades, to which all the initiated with so much eagerness aspire, do in fact imply the knowledge, and cannot be attained but through the acknowledgment of Christianity.<sup>23</sup>

Finally, with consistent views of our society, even the prejudiced will forego their dislike. They must acknowledge that the blunders of its ignorant, or

Like the sun, its emblem, it has at times been obscured. Clouds and darkness have overshadowed its lustre: the clouds of error and the darkness of ignorance. But from the temporary penumbra it always emerged with increased splendour. And though from low minds mists of prejudice may still arise, and dim the clearness of its horizon, before the meridian light of reason, truth, and wisdom, they will quickly disappear.

<sup>22</sup> So St. John the Baptist, the first Christian Mason, was commissioned to prepare the way of the Lord; to smooth the way and remove the obstructions to the introduction of his truth. Such was the creed of the fraternity during the last century, and such is still the creed in the United States. Our worthy brother, in an address to the Grand Lodge of Massachusetts on St. John's day, 1796, thus expresses himself in his character of Grand Chaplain:—"To give to these principles and these morals their proper force, recollect, my beloved brethren, that I stand in the place, and speak by the authority of that divine Mason whose anniversary you celebrate. On this occasion you are to regard me as his representative. To his counsels you are invited to listen.—'The same came for a witness, to bear witness of the light, that all men through him might believe.' As the herald, commissioned to awake attention to the glories of the brightest scene that ever dawned upon the earth, he calls for the reformation of those prejudices which preclude acknowledgment of the doctrines of heavenly truth, and those corruptions which prevent diffusion of the system of unbounded love."

<sup>23</sup> Particularly the "Companions of the Holy Sepulchre," and the "Knights of St. John of Jerusalem."

the vices of its degenerate members, do not indicate defect nor prove baseness in the institution itself. As we do not know the heart, we may be deceived, and unhappily adopt the unworthy. As we cannot alter the nature nor control the passions of men, there may be some among us whom our persuasions have been ineffectual to meliorate or our injunctions to reform; who “remember not the brotherly covenant,”<sup>24</sup> or disregard its bonds. We lament these unfortunate circumstances. We pity our weak, and reprobate our corrupt brethren. We are sorry, too, that the world is so disposed to treat us contemptuously on their account. Still we comfort ourselves with the hope, that the candid will see where the error lies, and not withhold honour from those to whom it is due; while we are assured that every friend of enlightened reason and rectified humanity will approve and patronize our social plan. Herein we this day indulge a livelier joy, and felicitate the members of the newly erected lodge on the happy occasion.

Right Worshipful Master, Worshipful Wardens, respected Officers, and beloved Brethren of Fellowship Lodge, your joy is the joy of us all. Pure be the pleasures of your union, increasing the prosperity of your lodge! Ever may you exhibit for each other, and for every member of the masonic family, that constancy of affection which signalizes the friend who loveth at all times, and that tenderness of sympathy which designates the brother who

<sup>24</sup> Amos i. 9.



is born for adversity. In all that is affectionate and all that is noble may you excel ! And let your conspicuous virtues diffuse beauty and lustre over your own characters and that of the society to which you belong !

The appearance of two Grand Lodges on this occasion is a happy exemplification of masonic union and harmony, and an additional source of pleasure to us all.<sup>25</sup> Let me be honoured as the organ of fraternal congratulation on the pleasing circumstance.

The very large collection of respectable brethren gives a dignified aspect to the day. I salute them all with fraternal affection.<sup>26</sup> May the honour our institution derives from their patronage, and our festival from their presence, be repaid in all those acts and expressions of respect with which we delight to venerate the worthy, the wise, the eminent, and the good !

May we all love fervently as Christians and as brethren, walk as children of the light, keep the unity of the spirit in the bond of peace, and by active, graceful, and exemplary virtue, be trained up for, and hereafter admitted to, the society of the perfect in the temple not made with hands eternal in the heavens !

<sup>25</sup> The Grand Lodge of Massachusetts, under the M. W. Paul Revere, Esq., Grand Master, was joined by the M. W. Jabez Bowen, Esq., Chancellor of the College, and late Governor of the State of Rhode Island, at the head, with several members of the Grand Lodge of that State.

<sup>26</sup> Quos ego dilexi fraterno more sodales.

## DISCOURSE II.<sup>1</sup>

ON THE RELIGIOUS CHARACTER AND BENEVOLENT  
AIMS OF FREEMASONRY.

*“Glory to God in the highest, and on earth peace and good  
will towards men.”*

LUKE ii. 14.

THE angelic hosts, bringing “good tidings of great joy which shall be to all people,” descended to earth from their spheres of celestial glory to announce the arrival of the long-expected Messiah—“the desire of all nations.” They came as the retinue of the Heavenly Prince, to honour his mission, and congratulate mankind on his advent. Transported with the happy prospects which were now opening to the view of the world, they pronounced “peace on earth, and good will towards men,” to be the design and legitimate fruits of this new dispensation.<sup>2</sup> The words of our text form the choral song with which they celebrated an event so glorious to God—so auspicious to man—express the matter, as well as ground and reason, of their

<sup>1</sup> Delivered at Oxford, September 13, 1798, at the consecration of the Olive Branch Lodge.

<sup>2</sup> Jam orator aderat—veniamque rogavit,  
Paciferæque manu ramum pretendit Olivæ.

(Virgil, *Æn.*)

acclamations of joy, and supply a fit topic of discourse before an institution which breathes the same sentiment, and co-operates with the same plans of benevolence and peace.<sup>3</sup> In commenting upon them, we shall consider how they are indicative of the design and effect of the Christian religion; and then apply them to the purposes of the present assembling, by showing how expressive they are of the pacific and benevolent disposition of Freemasonry.

Let us, first, examine the peaceful genius and tendency of the Christian religion.

The many prophecies in the Old Testament which relate to the Messiah, and intimate the design, and foretel the effect, of his mission, uniformly speak of him as coming to restore peace on earth, and to promote the best temporal and spiritual interests of mankind. They give him the title of "Prince of Peace."<sup>4</sup> They declare, that "of the increase of his government and peace there shall be no end."<sup>5</sup> They describe the genius and auspicious influence of that dominion which he will exercise, (after the oriental manner,) by a beautiful

<sup>3</sup> Peace adds to olive boughs, entwin'd  
An emblematic dove;  
As stamp'd upon the Mason's mind,  
Are unity and love. (Masonic Song.)

<sup>4</sup> Isaiah ix. 6. He is emphatically styled by Isaiah "the Prince of Peace;" and all the prophets set forth the peace and tranquillity of his government in very pompous and magnificent descriptions, declaring that "of the increase of his government there shall be no end."

<sup>5</sup> Isaiah ix. 7.

assemblage of exquisite and expressive imagery; comparing its effects in reconciling the most hostile, and reforming and taming the most savage dispositions, to a softening of brutal natures; to “the wolf and the leopard, no longer fierce, lying down with the lamb and the kid; the calf and the young lion led in the same peaceful band, and that by a little child; the heifer and the she bear feeding together, and lodging their young, of whom they used to be so jealous, in the same place; and all the serpent kind becoming so harmless that the sucking child may safely put his hand on the basilisk’s den, and play on the hole of the aspic.”<sup>6</sup> Finally, it was promised that the Messiah should come to publish peace,<sup>7</sup> and to establish with mankind “the covenant of peace.”<sup>8</sup>

Concurring with these predictions, his religion is styled, in the New Testament, “the gospel of peace.”<sup>9</sup> He indeed came and “spake peace to the people.” He consoled his disciples by assuring them that in him they should have peace.<sup>10</sup> And he left them a legacy in the same strain.<sup>11</sup>

So remarkable a frequency and agreement, in the use and application of this word and sentiment, naturally excites our curiosity to know in what sense

<sup>6</sup> Isaiah xi. 6-9. “The Greek and Latin poets have painted their Golden Age in very beautiful colours, but the exquisite imagery of Isaiah stands unequalled and inimitable.” (Smith’s Summary View of the Prophets, p. 39.)

<sup>7</sup> Isaiah iii. 7. Nahum i. 15.

<sup>8</sup> Isaiah liv. 10. Ezekiel xxiv. 10.

<sup>9</sup> Romans x. 15.

<sup>10</sup> John xvi. 33.

<sup>11</sup> John xiv. 27.

he brought peace on earth, and produced good will among men.<sup>12</sup> This is the subject of our present inquiry.

1. The words of our text may be considered as a proclamation of spiritual peace.

Christ, who came to restore the human race, alienated from God by wicked works, made our peace with the justly offended Deity, and thus procured us that peace of mind which the world could not give, nor we otherwise obtain.

“He is our peace,” saith the Apostle, “that he might reconcile us to God.”<sup>13</sup> “He came and preached peace to you (the Gentiles) that were afar off, and to them (the Jews) that were nigh.”<sup>14</sup> “Being justified by faith, we have peace with God through our Lord Jesus Christ.”<sup>15</sup> These expressions, and the many others of the like import in the Christian Scriptures, show us that the primary sense in which this peace is procured, is that of a spiritual nature. But,

2. Our text may be considered as announcing peace on earth in a temporal sense.

The life, the character, the instructions of Jesus, all exhibited and recommended benevolence and peace. And his religion is eminently calculated to promote “peace on earth, and good will towards men,” not only by restraining or destroying every passion which is unfriendly to human happiness, but by exciting every virtue, and cherishing every

<sup>12</sup> Bishop Porteus.

<sup>14</sup> Ephesians ii. 17.

<sup>13</sup> Ephesians ii. 16.

<sup>15</sup> Romans, v. 1.

disposition conducive to the mutual interests, and conciliatory of the mutual regards of mankind.<sup>16</sup>

One great object of Christianity is to open the heart, improve the social affections, and render man benevolently disposed towards all his fellow-beings; to promote the most friendly intercourse and kind offices; to establish human society in peace and good order; and to contribute to the security, comfort, and true enjoyment of this life, as well as to lead men to eternal happiness and glory beyond the grave. The system itself is universal benevolence and philanthropy.<sup>17</sup> Its pacific nature and amicable tendency will clearly appear, if we examine its general structure, or consider the spirit of its laws. It recommends an affectionate temper and demeanour, represses ill will and injuries of every kind and degree, and forbids every act by which the peace and enjoyment of our neighbour may be interrupted. "Follow peace with all men;"<sup>18</sup> "if it be possible, as much as lieth in you live peaceably with all men;"<sup>19</sup> "have peace one with another;"<sup>20</sup> "study the things which make for peace;"<sup>21</sup> are familiar and frequent injunctions—are lessons which perpetually occur in the writings of the New Testament.

<sup>16</sup> It is for this reason that masonic lodges are usually closed by the formula of peace, harmony, and brotherly love.

<sup>17</sup> And hence Christianity and Masonry assimilate in practice; for the one, like the other, is founded on the broad principles of universal benevolence.

<sup>18</sup> Hebrews xii. 14.

<sup>19</sup> Romans xii. 18.

<sup>20</sup> Mark ix. 5.

<sup>21</sup> Romans xiv. 19.

By enjoining it upon us to do unto others as we would they should do unto us, it regulates the practice of all the known social duties; prescribes the proportion and ascertains the measure of justice, mercy, or benevolence, which we ought to mete out to others upon all occasions, and makes even the principle of self-love the most effectual means of pointing out and prompting us to acts of honesty, humanity, and justice. By bidding us love our enemies, bless those who curse us, do good to those who spitefully use us, and pray for those who persecute us, it restrains the resentful passions, prevents retaliation and revenge, and leads to reconciliation and peace.<sup>22</sup>

So that in this religion there is nothing hostile to the peace of society, or the happiness of mankind; but, on the contrary, all its influence is on the side of human felicity. And it is certain, that the more Christianity is known and followed, the more will men become improved, and the fewer will be their contentions, corruptions, and crimes; the more mild will be their governments, the more equitable their laws, and the more secure and lasting their national prosperity.<sup>23</sup>

In every country over which Christianity has spread its peaceful and conciliating influence, it

<sup>22</sup> The introduction of such a subject before an assembly of Freemasons was extremely apposite and well judged.

<sup>23</sup> And the more intimately Freemasonry is brought to bear on the practical influence of Christianity, the more will it "strengthen its stakes and widen its bounds," and receive the approbation of mankind.

has meliorated the whole constitution of society; rectified its general codes and institutions; mixed with the civil arrangements and social habits of life; and displayed its effects in common transactions and private intercourse, in every scene of public engagement or domestic enjoyment. "It has softened the tyranny of kings and the rigour of the laws; and restrained the pride of ambition; the horrors of war, and the insolence of conquest."<sup>24</sup> Thus has it been the cause of genuine and efficient benefit to mankind. And we may confidently assert that, were the gospel universally received, rightly understood, and conscientiously practised, under its mild dominion, there would be no wars nor fightings<sup>25</sup>—no tyranny, civil or religious—no injustice, envy, nor malice—no public or private wrongs; but peace, love, freedom, and benevolence, would bless the whole world. What a change would take place in the condition of mankind, were Christianity to obtain such an extensive influence, such a glorious triumph! How prosperous and happy would all nations be in "the abundance of peace!"

Such is the peaceful genius and tendency of the Christian dispensation.

<sup>24</sup> Porteus.

<sup>25</sup> Christianity is the only efficient Peace Society. All else is contention and discord. And until pure and undefiled Christianity is made the firm basis of the politician's creed, we shall hear of nothing but "wars and rumours of wars; distress of nations and perplexity." And these, by the divine dispensation, are the unhappy prelude to the dissolution of all sublunary things. Consult Luke xxi.



I will now close my discourse by observing that the language of our text is also the expression of Freemasonry.

This institution inspires its members with the most exalted ideas of God, and leads to the exercise of the most pure and sublime piety. A reverence for the Supreme Being, the Grand Architect of Nature, is the elemental life—the primordial source of all its principles—the very spring and fountain of all its virtues.

It interests us, also, in the duties and engagements of humanity; produces an affectionate concern for the welfare of all around us; and, raising us superior to every selfish view, or party prejudice, fills the heart with an unlimited good will to man.<sup>26</sup>

All its plans are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity which binds man to man; and seeks to entwine the cardinal virtues and the Christian graces in the web of the affections and the drapery of the conduct.<sup>27</sup> In its bosom flows cheerily the

<sup>26</sup> What can more minutely describe the benign influence of Christianity than the above view of the operation of Freemasonry?

<sup>27</sup> To communicate the blessings of which we are partakers; to contribute to the successful propagation of knowledge, virtue, and peace, of the sciences and arts, and of whatever adorns social life; and to assist the advancement of human happiness, have

milk of human kindness ; and its heart expands with love and good will. It wears "the ornament of a meek and quiet spirit." In one hand it holds out the olive branch of peace ; and in the other the liberal donation of charity.

While Masonry thus aids the cause of virtue by giving additional weight to moral obligations, it promotes public happiness, by enjoining a ready submission to the wholesome laws and regulations of civil society.

In all countries, and in all ages, "the true and accepted" have been found to conduct themselves as peaceable citizens, and are acknowledged to be the firm and decided supporters of good order, government, and religion. How much, then, are we surprised to find opposers to an association whose whole law is peace, and whose whole disposition is love ;<sup>28</sup> which is known to discourage, by an express prohibition, the introduction or discussion of political or religious topics in its assemblies ; and which forbids, in the most positive and solemn manner, all plots, conspiracies, and rebellions. But, notwithstanding the ignorant mistake, and the pre-

ever been the great objects of Freemasonry. Impressed with a due sense of their obligation to the discharge of their duties, its members have steadily pursued such means as were apparently most conducive to the accomplishment of so desirable an end ; and they hope to surmount the obstacles and discouragements which retard its universal propagation.

<sup>28</sup> Those who oppose Freemasonry, do it in ignorance. They contend that we set up an ideal, in the place of a real Deity, and thus worship the creature instead of the Creator. A charge arising out of the most deplorable ignorance of the true principles of the Order.

judiced censure of the society, we are persuaded that its real character is too well known, and its credit too well supported, to be injured by their misrepresentations, or destroyed by their invectives. When they charge us with demoralizing principles, we will tell them that some of the most orthodox and respectable clergymen are of our Order; and when they impute to us disorganizing attempts, we will remind them that Washington is our patron and friend.<sup>29</sup>

<sup>29</sup> In an eulogy pronounced by our author on the death of this celebrated brother, his masonic career is thus briefly described: "Possessing dispositions congenial with the genuine spirit of Freemasonry, he early became a member of the society. Habitually desirous of enlarging the sphere of social happiness, and of promoting the cause of philanthropy, he discovered in our Order means eminently conducive to these important purposes. It gave a nobler expansion to his charity, a wider range to his benevolence. Accordingly, he engaged in the plans, and assisted the labours of the lodge, with a high satisfaction which those only can feel whose hearts are warmed with the same disinterested love, and enlarged with the same good will. When harrassed by the fatigues of war or the concerns of public life, he was fond of seeking the refreshment, and enjoying the serenity always to be found within the peaceful walls of the lodge. There every perplexing anxiety was subdued, and every tumultuous thought was calmed. There he obtained relief from his cares, or strength to rise above them. There his spirit was enlivened and his joys restored; every cloud dispersed, and a bright sunshine illuminated his prospects. He passed the various grades, and filled the various offices of the lodge, and was tried, proved, and accepted in them all. And whether we contemplate him as exalted to the chair of Solomon, to instruct and govern, or returning to the level of his brethren to partake their toils and share their duties, we have equal occasion to admire the dignity and humility of his character—the noble elevation and amiable condescension of his manners. So, when raised to the highest military and civil

“ Little should we deserve the name of the sons of peace, if we violated our allegiance as subjects; much less should we merit the protection of the legislature, if we gave the slightest encouragement to machinations against the national tranquillity, or the poisonous breath of seditious calumny.”<sup>30</sup> To depart from evil and do good; uniformly to follow after the things that make for peace, and things whereby we may edify one another; and to promote, as far as we can, the general welfare of the community to which we belong, and of mankind at large; is at once our characteristic profession, our duty, our interest, and our praise. And while we thus feel and act, and are thus known to the world, we may be perfectly easy about those unfriendly suggestions which have been propagated against the society; which, however, none will believe who read our constitutions, and none will fear who see our conduct.<sup>31</sup>

Remembering, my beloved brethren, that “ piety towards God, the glorious Master-builder of the universe, and love to mankind, are the two grand immoveable pillars which support the fabric of

honours his grateful country could bestow, even when filling the rank of President of the United States, he deemed it no derogation of his distinguished eminence and station to be considered as a Mason.”

<sup>30</sup> Dr. Watkins' charge at the expulsion of a Mason in England, who had “ persisted in declaiming on state affairs, in a manner which was calculated to excite disaffection to government.” 8vo. London, 1796.

<sup>31</sup> A most admirable remark, to which we fearlessly refer the cowan, as a triumphant answer to all his calumnies.

Masonry,"<sup>32</sup> may your hearts ever glow with the warmest emotions of piety and the noblest sentiments of benevolence.

I salute the officers and brethren of the lodge this day publicly organized, with fraternal affection. "Peace be unto you, and peace to your helpers."<sup>33</sup> Pleasant be your hours of private intercourse; blest be their tendency and happy their effects.<sup>34</sup>

Under the peaceful shade of your flourishing olive branch may you find refreshment. Fair be its promising flowers, and plentiful its rich fruits! And may the salutary oil it distils, heal all the wounds which care, trouble, or calumny may make in your hearts; and, like the precious ointment on the head of Aaron, make your face to shine with gladness, and diffuse far around you the grateful and reviving perfume of honour, praise, and glory!

Peace be within the walls, and prosperity to the interests of every lodge! Peace to the brethren: and "may the God of peace himself give us peace always by all means!" Amen!

<sup>32</sup> Ancient Masonic Constitutions, chap. i. sect. 2.

<sup>33</sup> 1 Chron. xii. 18.

<sup>34</sup> The invocation used in the United States, at the dedication of masonic lodges, when these sermons were preached, corresponded with these sentiments, and was as follows:—"Supreme Architect of all worlds! vouchsafe to accept the solemn dedication of this hall, to the glory of thy holy name!—Make its walls salvation, and its arch praise! May the brethren who shall here assemble, meet in unity, work in love, and part in harmony! May Fidelity keep the door, Faith prompt the duties, Hope animate the labours, and Charity diffuse the blessings of the lodge! May wisdom and virtue distinguish the fraternity, and Masonry become glorious in all the earth! So mote it be! Amen!

## DISCOURSE III.<sup>1</sup>

### ON THE PEACEFUL GENIUS OF FREEMASONRY.

*“Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another.”*

ROMANS xiv. 19.

THE apostle, perceiving that some dissensions had arisen between the Jewish and Gentile converts with regard to the perpetuity of the Hebrew ritual and the observances of its ceremonies, in this chapter assumes the office of peace-maker. He attempts to allay the uncharitable spirit they discovered, and warmly recommends to the brethren the exercise of mutual forbearance, candour, charity, and love. And to restrain their censoriousness, and show them the impropriety of judging and condemning each other, he reminds them that they must all stand before the judgment seat of Christ, to whom alone men are accountable for their religious principles and conduct.

The passage chosen for our text is one of his friendly cautions. It calls them away from emulations and strife, and solicits their utmost

<sup>1</sup> Delivered at Wrentham, October 10, 1798, at the consecration of Montgomery Lodge of Franklin.

endeavours in the promotion of mutual peace and edification.<sup>2</sup>

The recommendation is proper, not only for those to whom it was immediately addressed, but for Christians in all ages. Indeed, so long as men will think and act differently, and dislike and displease each other for doing so; so long as jarring interests and discordant passions divide and disturb them; so long will it be necessary to recal their attention to the duties of love, the advantages of union, and the charms of peace. And such is the humble object of the present discourse. In pursuing it, I shall attempt to explain the duty here recommended in general terms, and then show how it belongs to us in our individual, social, Christian, and masonic character.

1. To pursue the things which make for peace and mutual advantage is, in general terms, to endeavour so to behave ourselves in the various stations and offices of life, as to promote a friendly understanding and correspondence among those with whom we converse, and to prevent, as much as possible, all mistakes and jealousies, all contentions and strife.

Such are the imperfections of our nature, such the diversities or prejudices of our education, and in such different lights do we see the same thing,

<sup>2</sup> Edification is a metaphor, formed on that noble idea which St. Paul so frequently inculcates, that all Christians constitute one great temple erected for the worship of God; and therefore it means here to build up one another in love and unity; which is reduced to practice in a Mason's lodge.

that it is not probable we ever should concur exactly in the same opinions. Yet that we should make allowances for these things; and exercise charity and candour for each other, is but reasonable and just; especially since the things in which we all agree are vastly greater and of higher importance than those in which we differ. Therefore, to censure or condemn others, because they think differently from us in small or indifferent matters, is as unreasonable as to be dissatisfied with them because they have not our features or complexion. But, to be more particular—

2. In order to promote the amicable and pacific disposition our text recommends, we ought, as individuals, to make it our habitual endeavour to cultivate and cherish all those mild and friendly dispositions which bring serenity into our own bosoms, and diffuse it to all around us; and to suppress and restrict all those inclinations and passions which inflame our sense of injuries, or excite a spirit of resentment, unkindness, or animosity. Every lust, passion, and inordinate affection, tend to create discord, and sow dissension. From pride cometh contention; from ambition, wars and fightings; and discontent, envy, anger, and malice, are those roots of bitterness which spring up and are fruitful in all the disorders of private, social, and public life.<sup>3</sup>

<sup>3</sup> An inordinate thirst of popularity, power, or profit is the author of all these evils. If ever discord arises amongst Masons, it will undoubtedly proceed from one or other of these causes. The humble and contented brother quarrels with nobody. He



Whoever is not at peace with his own self, will never be at peace with his fellow-creatures.<sup>4</sup> If the heart be full of rancour, the conduct will be full of malignity. But he who is kindly affectioned, who hath the rule over his own spirit, will be under no temptation to disturb the peace of his neighbour. His carriage will be always inoffensive, his manners gentle, and his conduct obliging. And thus will he conciliate universal estimation and love, aid the cause of general harmony and peace, and edify all around him by his good disposition, example, and conduct.

3. In our social character and relations, we ought also to pursue the plans of peace and mutual edification.

Men are born for society, and designed as helps and comforts to each other. Strifes and debates, resentment and wrath, are discordant with this original destination and intent. They unsocialize man. They are destructive of all union and harmony. The very nature and situation, the interests and happiness of mankind, show the importance and necessity of pursuing the things which make for peace, and things wherewith one may edify another.

is perfectly satisfied with the station assigned to him, and endeavours to discharge the duties of it to the best of his ability. When he retires from it, he desires no other reward than the approbation of the brethren.

<sup>4</sup> Blest are the sons of peace,  
Whose hearts and hopes are one,  
Whose kind designs to love and please  
Through all their actions run. (Watts.)

The duty itself implies mutual love and charity.<sup>5</sup> He who observes it will be kind and condescending. His heart will glow with benevolence; his arms will be extended to the large embrace of philanthropy, or the liberal bestowment of generosity. In his intercourse with his fellow-men he will show the most obliging attention to their concerns, and the most active readiness to promote their welfare. He will not needlessly give nor take offence. He will use great compliance in all matters of indifference, and rather suffer inconvenience than excite uneasiness. He is not easily provoked, but suffereth long, and is kind. He expects to meet with little affronts, and to have to deal sometimes with disobliging tempers. But he is not apt quickly, and upon every slight occasion, to conceive a displeasure, or to take fire at every provocation or neglect. He will pacify the resentful by a soft answer, or disarm them by an obliging courtesy. In short, he is desirous and ready upon all occasions to make up differences, to rectify misunderstandings, to soften prejudices, and to restore harmony and good will between any person and in any cases which fall within the compass of his knowledge.<sup>6</sup>

<sup>5</sup> The following paragraph beautifully and correctly describes the character of a good and worthy Mason. He who wishes to emulate that character, will do well to read, mark, learn, and inwardly digest it, and endeavour, to the utmost of his power, to realize it in his practice; assured that he will not only secure the approval of his fellows, but also that of the Great Architect of the Universe.

<sup>6</sup> The American charge at closing the lodge embraces all these

Such is the character of him who endeavours as much as lieth in him to live peaceably with all men, and to promote their peace and welfare.

As members of civil society, it becomes us likewise to live quiet and peaceable lives; to promote the public tranquillity and prosperity; to pay a due regard to the laws of our country; to show a high respect to our rulers, and a generous confidence in their wise administration; to avoid a factious and party spirit;<sup>7</sup> and, by proving ourselves at all times the friends of order and peace, to build up and sustain our national security, liberty, and independence.

4. Christians, more especially, should follow

duties, and is as follows, according to the testimony of Brother Harris:—"Brethren, you are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated, and forcibly recommended, in this lodge. Be, therefore, diligent, prudent, temperate, discreet. Remember, also, that around this altar you have solemnly and repeatedly promised to befriend and relieve, with unhesitating cordiality, so far as shall be in your power, every brother who shall need your assistance; that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character when wrongly traduced; suggest in his behalf the most candid, favourable, and palliating circumstances, when his conduct is justly reprehended; that the world may observe how Masons love one another. Finally, my brethren, farewell. Be ye all of one mind. Live in peace. And may the God of love and peace delight to dwell with and to bless you."

<sup>7</sup> "Donare inimicitias reipublicæ"—*to sacrifice all private animosities and discords to the public good*—was the advice of the ancient Romans for the security of their civil state.

after the things which make for peace and tend to mutual edification. They owe this to the common cause of the gospel. They are, by their profession all "members of one body," called "in one hope," servants of "one Lord," disciples of the same Heavenly Teacher, instructed in "one faith," introduced in "one baptism," and consecrated to the "one God and Father of all;" partakers of the same promises, and fellow-heirs to the same glorious inheritance. What bonds of union are these! What considerations can prevail to divide those thus connected together by the most sacred ties? Shall they not always love with "one heart and one soul," and "keep the unity of faith in the bonds of peace?" Convinced of the propriety of such a temper and conduct, of love and charity, let us, my fellow Christians, make it the fixed purpose of our hearts to avoid all strifes and contentions; to sacrifice all little party distinctions for mutual edification for advancing the common interest; to cultivate and cherish the kind affections; and to do all in our power to promote and preserve concord and unanimity, harmony and peace, that we may "excel to the edifying of the church," and in the "love of the brethren."<sup>8</sup> And be it remembered, that while we follow after the things which make

<sup>8</sup> Pope Alexander, in a letter recommending peace between the kings of France and England, has the following excellent remark;—"Inter cætera bona, quæ hominem amabilem proximis, et placidum Deo reddunt, illud specialiter acceptum fore credimus, quod caritatem cordibus inserit, et animarum vinculum operatur." (Rymer, Fædera, tom i. p. 21.)

for peace, we adorn the holy religion we profess, as well as evidence to the world that we belong to that Jesus who is "the Prince of peace," and who has said that all men may know his disciples by the love they bear to one another. So that love is the badge and mark of the true Christian; peace is his disposition, and edification his desire.<sup>9</sup>

Acknowledged and accepted in this character as "the children of God," may we all hereafter share "the fruits of righteousness which are sown in peace for them that make peace," in a world where goodness flourishes in bliss eternal !

5, and lastly. As Masons let us never neglect to pursue the things which make for peace and mutual edification.<sup>10</sup> The very genius and design of our institution assign us this duty: its credit and prosperity demand it of us. Recollect for one moment, my brethren, the peculiar spirit, the appropriate object of our association. Is it not to form us to the habits and the most liberal exercise of charity

<sup>9</sup> Hence the propriety of using salt in our consecration services, because it is a symbol of the above virtues, as also, according to the authority of Archbishop Tillotson, of grace, spiritual wisdom, and virtue, which lay us under the strongest obligation to live peaceably with all mankind; and this is the true wisdom of Freemasonry.

<sup>10</sup> Masonry is a progressive science, and not to be attained in any degree of perfection but by time, patience, and a considerable degree of application and industry; for no one is admitted to the profoundest secrets, or the highest honours of this fraternity, till by time we are assured he has learned secrecy and morality. (See a sermon entitled "Masonry founded on Scripture," by the Rev. W. Williams, 1752.)

and candour, forbearance and placability, humanity and peace? Are we not instructed to wear "the ornament of a meek and quiet spirit," and to retain "the law of kindness in our mouth?" Are we not instructed not only to "dwell together in unity," but to "follow peace with all men:" not only to "bear one another's burdens," but to "fulfil the whole law of love:" not only to make the kindest allowance for a brother's infirmities, but to condescend to the peculiarities of other men, excuse their imperfections, and apologize for their failings?<sup>11</sup> Yes! we are taught to suppress private prejudices and party spirit; to forget animosities, and to listen to the voice of reconciliation; to soften into gentleness and complaisance, sympathy and love; and to prepare for all the duties of universal benevolence. And must not the cultivation of such dispositions and habits have the most happy influence on general society? Must not men thus instructed be the friends of social tranquillity and public happiness? Certainly! And Freemasons have always proved so. For ages they have maintained this character and merited this praise. And we may be assured that all suspicions and declarations to the contrary,

<sup>11</sup>. In making these remarks, the preacher was practically performing the duties of his station as a faithful minister of the gospel of Christ; for it is the very business of his life to disseminate vital Christianity, to instruct his hearers in its prominent doctrines, and build them up in the faith and practice of their religion; and to enforce upon them the excellent duties it enjoins, by all the powerful and most engaging motives which the gospel can furnish.

are unfounded, undeserved, and unjust. Be it your care, my beloved brethren, to show that they are so, by a conduct that will reflect honour upon the Order. Shun whatever would fix a stigma on its character, or raise a doubt of its worth. "Walk in wisdom towards them that are without." Do not needlessly excite their jealousies, nor willingly provoke their displeasure. Convince the world, by an amiable deportment, a wise demeanour, and good example, that while Masonry discourages all imprudence and forbids all vice, it assists the progress and the perfection of human virtue and happiness.<sup>12</sup>

The officers and brethren of the lodge this day consecrated will be pleased to accept my affectionate salutations.

I congratulate you on the auspicious occasion !  
May all joy and happiness ever attend you ! May

<sup>12</sup> In the year 1792, the Grand Lodge of Massachusetts dedicated its Book of Constitutions to Washington, and that celebrated man replied with these favourable sentiments towards the Order of Freemasonry, into which he had been initiated many years before.—"Flattering as it may be to the human mind, and truly honourable as it is to receive from our fellow-citizens testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know, that the milder virtues of the heart are highly respected by a society, whose liberal principles are founded on the immutable laws of truth and justice. To enlarge the sphere of social happiness is worthy of the beautiful design of the masonic institution ; and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles by which they are actuated, may tend to convince mankind that the great object of Masonry is to promote the happiness of the human race."

the beauteous edifice<sup>13</sup> you are erecting be the sanctuary of piety, the asylum of virtue, the delightful abode of love ! There may wisdom exalt her throne ; there “reign silence and peace !” And may you improve the instructive lectures of the Craft to the best purposes, and with the happiest effect ;<sup>14</sup> till having passed the trials of this probationary state, you shall be raised to the temple not made with hands, eternal in the heavens, where all is harmony, and love, and bliss, uninterrupted and eternal !  
 , Finally, brethren, farewell ! Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace be with you. Amen.

<sup>13</sup> The members of Montgomery Lodge erected a large and handsome building for their assemblies, in the town of Franklin.

<sup>14</sup> In the United States the Worshipful Masters are expressly directed to be careful, in their lectures, to enforce the cardinal virtues of the Order, and more especially friendship and charity. While enlarging on these virtues they may refer to others, not less important, whose habitual practice, when united with the foregoing, ennobles and elevates the character of the Mason, and is calculated to advance the general interests of the institution in public estimation.



## DISCOURSE IV.

### ON THE CHARITABLE PURPOSES OF FREEMASONRY.

REMOTE from those contests and revolutions which make Europe one vast *aceldama*, we, my brethren, have opportunity, in these happy retreats of liberty and peace, to unite in those mild plans whose unostentatious object is charity, and whose humble effect is individual and social benefit. And we now assemble to celebrate the festival of “the disciple whom Jesus loved”—holy St. John, the patron of our Order; with the more express purpose of calling into exercise the virtues which Jesus loved—benevolence and charity; the distinguishing characteristics of the masonic institution.<sup>1</sup>

Were there nothing congenial in the sentiments of the liberal, were there nothing assimilating in the tempers of the benevolent, that mind must

<sup>1</sup> They are, indeed, the great pillars of the Order, which teach us to feed the hungry, to clothe the naked, and bind up the wounds of deep affliction. No other institution exists whose laws more strongly enforce, or whose precepts more earnestly inculcate the virtues of charity and benevolence, than that of Masonry. They constitute the first lessons which a candidate is taught when he passes the threshold of the mystic temple; and are practically enforced by a peculiar ceremony, which can never be forgotten.

surely be warped from every generous impulse of humanity, which is not gladdened at the fair occasion the present offers of congratulating the progress of a society, formed with the express design of lessening the aggregate of human misery, and increasing the sum of human happiness.

This is your solemn, yet joyous festival, my brethren. Not the feast in which appetite is pampered or sensuality indulged;<sup>2</sup> but where the moral taste is gratified, and the bowels of mercy refreshed;<sup>3</sup> the feast to which the poor and the afflicted are invited, that their wants may be supplied and their hearts comforted.

So well am I assured of your readiness to every good work of hospitality and beneficence, that I

<sup>2</sup> Masonry thus directs its members on such occasions:—"You may amuse yourselves with rational gaiety, but you must be peculiarly watchful not to run to excess." It instructs us not to compel a brother to do anything contrary to his inclination, nor to offend him either by actions or words; but to permit him to act as may be agreeable to himself, and make him as happy as you can. Indecent or immoral discourse is unbecoming a Mason, and the brethren are accordingly directed to avoid it.

<sup>3</sup> In all masonic festivals hilarity should be tempered with thoughtfulness and circumspection. And although we have no objection, in the words of an old masonic song, to

"Crown the bowl, and fill the glass,  
To every virtue, every grace,  
To the brotherhood resound  
Health, and let it thrice go round."

Yet we would not forget in our hours of relaxation, to retain decorum in festivity, and innocence in mirth; for when pleasure is chastened by virtue, its relish will be increased, and its zest improved.

have little else to do than to assist your kind offices and second your endeavours.<sup>4</sup> In my present address, I pretend not to instruct you in a duty already familiar and in happy operation; but shall only take the liberty of "stirring up your pure minds by way of remembrance," and of pointing out those channels in which your bounty will flow with the most certain advantage and permanent effect.<sup>5</sup> As a text to my discourse (if it be not too late to intro-

<sup>4</sup> Dr. Harris himself was a peculiarly benevolent person, and therefore was able, with the utmost regard to propriety, to urge the practice of charity on his brother Masons. It has been justly observed, that he brought the energy of his gifted mind, the patronage of his immaculate reputation, and the weight of his personal character, as a willing offering to the altar of Freemasonry. I am indebted to my friend Dr. Mackey for the information, that he maintained his allegiance to the Order throughout the whole of his life with unshaken firmness, even through all the trying exigencies of the anti-masonic excitement raised about the supposed violent death of the traitor Morgan; and at his death, in 1842, he was a faithful officer of the Charity Fund of the Grand Lodge of Massachusetts.

<sup>5</sup> Masonic benevolence has established its fame in every country where the Order flourishes. In England, aged Masons, widows, and orphans, are provided for. In France, masonic destitution is amply relieved. At Lyons there is a masonic society for the protection of poor children. In Switzerland is a very munificent fund for widows and orphans. Holland, Prussia, Sweden, and other nations of Europe, vie with each other which shall support the benevolent institutions of Masonry most nobly and effectually. In New York a fund has been raised for the purpose of establishing a Freemasons' Orphan Asylum. The Grand Lodge of Pennsylvania received, a short time ago, a legacy from one of its members of 20,000 dollars, the interest of which is annually distributed amongst necessitous Masons. And the Masons of Australia are following the same good example.

duce one), I would use those words inserted in the 35th verse of the 25th chapter of Leviticus:—

*“ If thy brother be waxen poor and fallen into decay with thee, thou shalt relieve him ; yea, though he be a stranger or sojourner, that he may live with thee.”*

This is the admirable injunction of the Jewish legislator. He had been stating the law for the institution of the jubilee, or year of liberty. This was to take place every fiftieth year. It was a season of national rest, festivity, and joy. Care ceased, and labour was suspended. The ground remained untilled, and whatever it spontaneously produced belonged to the poor and needy. Slaves were manumitted, captives released, and prisoners set free. All debts were cancelled, all controversies adjusted, all law-suits terminated. Mortgaged and alienated estates reverted back to their original owners; for these were so entailed that the right heir could never be wholly excluded from his patrimony. This law was intended to preserve a perfect distinction of tribes and families; to fix the Jews in Canaan, and attach them to the country; to cut off the means and suppress the greediness of heaping up wealth; to prevent the rich from oppressing the poor; and to preserve, as much as possible, the equality of their fortunes and condition.<sup>6</sup>

<sup>6</sup> For this end their genealogical records were, of necessity, to be carefully kept, that they might be able to prove their right to the inheritance of their ancestors. By which means, in after times, the family of the Messiah was readily and fully ascertained to be, as the prophets had foretold, “ of the tribe of Judah and lineage of David.” (Cuneus, de Repub. Hebr. lib. i. c. 3.)

But to guard against the uneasiness such a liquidation of debt and reversion of property might occasion; or rather, to prevent any from the necessity of incumbering or alienating their estates to get a livelihood; it was made a solemn requisition that the more fortunate and opulent should exercise the utmost charity and compassion to their brethren under decay;<sup>7</sup> contribute to their relief by every means in their power; and lend them money, if they desired it, to be repaid as they could make it most convenient, and without demanding anything for its use. They were bidden to extend their assistance even to strangers and sojourners, as well as neighbours and fellow-citizens; for the exercise of benevolence should not be confined to kindred nor limited to place; every human being who needs, has a claim to its regards.<sup>8</sup>

<sup>7</sup> This course is imitated in Freemasonry. The Rev. Erastus Burr, Grand Orator of the Grand Lodge of Ohio, in an address (A. D. 1845), gives it the following character,—“From its origin to the present hour, in all its vicissitudes, Masonry has been the steady, unvarying friend of man. It has gone forth from age to age, the constant messenger of peace and love—never weary—never forgetful of its holy mission—patiently ministering to the relief of want and sorrow, and scattering, with unsparing hand, blessings and benefits to all around. It comforts the mourner. It speaks peace and consolation to the troubled spirit. It carries relief and gladness to the habitations of want and destitution. It dries the tears of widowhood and orphanage. It opens the sources of knowledge. It widens the sphere of human happiness. It even seeks to light up the darkness and gloom of the grave, by pointing to the hopes and promises of a better life to come. *All this Masonry has done, and is doing.*”

<sup>8</sup> “Charity is a complete and consistent thing. It is not a

Some of the before-mentioned regulations, to be sure, were peculiarly accommodated to the Jewish commonwealth, and are not applicable to any other condition of civil society; but the disinterested and generous principles, on which they are founded, belong to the perpetual code of humanity.

Although an equalization of property and a community of goods was attempted among the first Christian converts,<sup>9</sup> yet it is evident that it was not intended that the circumstances of mankind in after ages should thus be adjusted. Special reasons made it expedient then, which would never operate again.

In fact, a perfect equality of station and possession, however pleasing in theory, is not reducible to practice. Mankind are too corrupt and selfish for such a condition to continue long, were it once introduced. The strong would soon take advantage of the weak, and filch by power a larger share from the common stock. Cupidity would accumulate, and avarice prevent diffusion. And, while the industrious increased their property, the indolent would become poor.

But even were this equalization possible, it would not be desirable; for it would be incompatible with improvement and unfavourable to virtue. There would be no stimulus to mental application, and no

segment, but a circle. Its affections stream from God, as their centre; all mankind compose their circumference; they go forth, not only in one, but in all directions towards the production of others' good." (Fawcett.)

<sup>9</sup> Acts ii. 44, 45; and iv. 32.

use for intellectual improvement. Industry and indolence would have the same success. Merit would fail of promotion, and performance of reward. The chain of mutual dependence,<sup>10</sup> which renders us, according to the expressions of St. Peter, "subject one to another," would be broken. There would be no room for a reciprocity of kindnesses, no opportunity for the bestowment of charity, and nothing to call into exercise those benevolent affections and tender sympathies, which are the ornament of our species, and the prolific causes of individual and social happiness.

Instead, therefore, of making any vain attempt to bring the conditions of mankind to a common standard, or indulging any idle wishes that they were more upon a level, it is much more expedient, commendable, and proper, that the rich and the poor, by a mutual interchange of good offices, should

<sup>10</sup> This chain of mutual dependence extends throughout the whole universe. Animals are linked to birds by the bat, and to man by the orang. "While the telescope," says Dr. Chalmers, "enables us to see a system in every star, the microscope unfolds to us a world in every atom. The one suggests to us, that above and beyond all that is visible to man, there may be regions of creation, which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe—the other, that within and beneath all that minuteness which the aided eye of man is able to explore, there may be a world of invisible beings—an universe within the compass of a point, so small as to elude all the powers of the microscope, but where the Almighty Ruler of all things finds room for the exercise of His attributes, where He can raise another mechanism of worlds, and fill and animate them all with evidences of His glory."

contribute to each other's accommodation and comfort;<sup>11</sup> that the abundance of the one should be freely and generously bestowed to supply the wants of the other; and that thus, as St. Paul enjoins, "there may be in some sort an equality."<sup>12</sup>

Have we been fortunate in the labours of industry, or successful in the enterprizes of business; have our stores been increased by the successive seasons of productive years; have our riches been rolled in with the propitious tide, or wafted home by the favouring gale? This is under the auspices of heaven. "Not our hand, nor our might hath gotten us this wealth." It is bestowed by a blessing we did not deserve, and secured from contingencies we could not control; that in its use we might be happy, and make others so too. It is conferred on us by the supreme Proprietor, not to support our indolence or pamper our luxury, not to be hoarded by our avarice, or squandered by our profligacy; but that we might be made "stewards of the manifold grace of God," and almoners of his bounty to the poor.

<sup>11</sup> In the words of the Irish poet—

"Shall I ask the brave soldier who fights by my side  
In the cause of mankind, if our creeds do agree?  
Shall I turn from the friend I have valued and tried,  
If he kneel not before the same altar with me?  
From the heretic girl of my heart shall I fly,  
To seek somewhere else a more orthodox kiss?  
No, perish the heart and the laws that would try  
Truth, valour, and love, by a standard like this."

<sup>12</sup> 2 Cor. viii. 14.



But, as it cannot be expected that, while the claims are so repeated and the claimants so numerous, even the best disposed and most liberal individual can satisfy all their wants; it has been found advisable to form an association, which uniting the means of the provident and the bountiful, might collect their contributions and their “alms into a store-house” of supplies for numbers. And this, my hearers, is one main design of the society whose anniversary festival makes this day the jubilee of humanity.<sup>13</sup>

Though the manner and the measure of our

<sup>13</sup> The author, in an Eulogy delivered at this anniversary, thus eloquently delivered his opinion of its inoffensive character:—  
 “ Around the altar of friendship do we thus yearly assemble, and bring our votive incense to that temple which our predecessors founded on the firm basis of virtue, and supported by the pillars of wisdom, strength, and beauty. We meet not to drain the bowl of intemperance, nor to indulge the excesses of gluttony; but to renew the cordialities of friendship, the resolutions of love and good will. We assemble not to disturb the peace of mankind by the busier plans of ambition, nor to fabricate those arts of luxury which but augment the miseries of life; our object is to enliven the kindly sensibilities of human nature, and all the sweet civilities of social intercourse. Children of light! the duties of your profession are interesting and important. The duties of society and of religion are also binding upon you. May you discharge them all with fidelity and honour! Then, when the events of time shall be ended, and the retributions of eternity begin; when the morning stars shall again sing together, and the sons of God shout for joy, ye shall join the animating chorus, and share the glorious triumph. Ye shall be deemed worthy to enter the doors of the celestial temple, to be adorned with jewels, beautified with immortality, and advanced to glories incomparably more resplendent than any here below. So mote it be.”

charity be a profound secret, yet it is generally known that our institution establishes a fund for charity, and provides resources for the unfortunate; and that it super-adds to the common law of our nature, and the express injunctions of religion, another reason for the exercise of benevolence, and another motive for the bestowment of generosity. And you, my brethren, have often felt with what engaging and persuasive emphasis the importance of brotherly love, relief, and truth, are inculcated in our lectures. The first renders us affectionate, the second generous, the third just. To brotherly kindness is added charity; and both are crowned with fidelity, and secured with justice.<sup>14</sup>

Our excellent Book of Constitutions has asserted,<sup>15</sup> what I am sure your own hearts witness, that, “to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into the way, are duties of the Craft, suitable to its dignity, and expressive of its usefulness. But, though a Mason is never to shut his ear unkindly against the complaints of any of the human

<sup>14</sup> The constitutions in the United States also direct, that “all who would be true Masons should learn to abstain from malice, slander, and evil speaking; from all provoking, reproachful, and ungodly language; keeping always a tongue of good report. A Mason should know how to obey those who are set over him, however inferior they may be in worldly rank or condition. For, although Masonry divests no man of his honours and titles, yet, in the lodge, pre-eminence of virtue, and knowledge in the royal art, are considered as the true source of all nobility, rule, and government.”

<sup>15</sup> Chapter i., section 3.

race, yet when a brother is oppressed or suffers, he is in a more peculiar manner called upon to open his whole soul in love and compassion to him, and to relieve him, without prejudice, according to his capacity.”<sup>16</sup>

The present occasion, which reminds you of the benevolent purposes of our association, prompts you to enquire if “any brother be waxen poor” through misfortune, “or fallen into decay” through sickness, that you may repair his losses or relieve his distress? If any “stranger or sojourner” from a foreign land, need the welcome of your hospitality, or the assistance of your bounty, “that he may live with you?” If the desolate widow of some deceased member be in necessitous circumstances, or his helpless orphans require protection or maintenance? These are the

<sup>16</sup> Our transatlantic brethren, of the standing of Dr. Harris, used the following charge at the opening of the lodge:—“The ways of science are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation. There are we to seek her. Though the passage be difficult, the farther we proceed the easier it will become. If we are united, our society must flourish. Let all things give place to peace and good fellowship. Uniting in the grand design, let us be happy in ourselves, and endeavour to contribute to the happiness of others. Let us promote the useful arts; and by them mark our superiority and distinction. Let us cultivate the moral virtues; and improve in all that is good and amiable. Let the genius of Masonry preside over our conduct; and under its sovereign sway let us act with becoming dignity. Let our recreations be innocent, and pursued with moderation. Never let us expose our character to derision. Thus shall we act in conformity to our precepts, and support the name we have always borne, of being a respectable, a regular, and an uniform society.”

tender enquiries of the day. Here are the channels opened for the current of your affection, and the bestowment of your charity. Here your compassion may operate, without restraint, and your benefactions be applied in the worthiest manner. You may have the pleasing reflection that you supply the necessities of those who are allied to you by the most endearing ties, and discharge one of the characteristic duties of the masonic institution.<sup>17</sup>

Wherefore, my brethren, do you carry corn, wine, and oil in your processions, but to remind you, that, in the pilgrimage of human life you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and to

<sup>17</sup> Our worthy brother has enlarged on this sentiment in another place; and recommends it to the practice of the fraternity in these expressive words:—"Stretch forth your hands to assist a brother, whenever it is in your power; be always ready to go anywhere to serve him; offer your warmest petitions for his welfare; open your breasts and hearts to him; assist him with your best counsel and advice; soothe the anguish of his soul, and betray no confidence he reposes in you; support him with your authority; use your utmost endeavours to prevent him from falling; relieve his wants, so far as you are able, without injuring yourselves or your families. In short, mutually to support and assist each other, and earnestly to promote one another's interests, are duties which (well you know) are incumbent upon you. But do these duties always influence you? Are they not too often forgotten? Your worthy brother too frequently neglected, and the stranger preferred to those of your own household? Ye are connected by solemn promises; let those always be so remembered as to direct your actions; for then, and then only, will you preserve your consciences void of offence, and prepare that firm cement of utility and affection, which time will have no power to destroy."

pour the healing oil of your consolation into the wounds which sickness hath made in the bodies or affliction rent in the hearts of your fellow-travellers?<sup>18</sup>

Hasten, then, to perform these affectionate services, and "thus fulfil the whole law of love!" "The blessing of those who are ready to perish will come upon you," accompanied with the approbation and followed by the reward of the divine Philanthropist. "Then, in that awful day, when the secrets of all hearts shall be disclosed, the gazing multitude who have curiously enquired our secret, shall be astonished to know that the greatest deep of masonic secrecy was the unpublished act of doing good."<sup>19</sup> The memorials of your beneficence will

<sup>18</sup> I subjoin an extract from Dr. Mackey's "Mystic Tie," an excellent little work which ought to be in every Mason's hands, as it may serve to illustrate this interesting subject. "On a question of some ordinary expenditure in one of the American lodges, the Treasurer, by way of warning, reported that there was a deficiency in the usual available fund of the lodge. The motion for the expenditure was therefore abandoned. In a subsequent part of the evening, an application for charity was read, and on a motion to grant it, a cautious brother alluded to the previous report of the Treasurer, when that officer replied, that for the purposes of any other expenditure the funds of the lodge are indeed low, but there is always enough to answer the claims of charity. The expression was an enthusiastic one, and may be traced to the warm spirit of masonic benevolence, which exists in thousands of lodges; but it was not an exaggerated one, for the donation was ordered to be paid. It ought to be added, that this honourable transaction took place in St. Andrew's Lodge, No. 10, Charleston, South Carolina."

<sup>19</sup> Rev. Jethro Inwood's Sermons, p. 247. And see Golden Remains, vol. iv. p. 293.

prove your passport to the blissful seats of eternity !  
You will be received to that glorious society where  
there will be no necessitous objects to excite com-  
passion ; but where your bounty to such on earth  
will meet a liberal recompense, and the divine  
principle of charity for ever remain a sacred band  
to unite us to one another and to the God of love,  
who is the spring of immortal joy !

## DISCOURSE V.<sup>1</sup>

### FREEMASONRY GLORIFIED.

HE that hath an ear to hear, let him hear what the great High Priest of our profession hath promised—

*“To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name, written, which no man knoweth saving he that receiveth it.”*

REVELATIONS ii. 17.

This sublime promise has a peculiar significance to those who have been admitted within the vail of the masonic temple.

With that caution which becomes me in addressing a mixed audience, I will take the liberty of explaining the passage, for the purpose of pointing out those motives which it suggests to a patient perseverance in the ways of well doing.

Though this chapter of the Apocalypse, and the one preceding, be particularly addressed to the churches of Asia, yet the threatenings and the promises they contain are introduced with a solemnity which bespeaks them intended for the caution and encouragement of Christians in general in all

<sup>1</sup> Before a Chapter of Royal Arch Masons.

succeeding ages, so long as the vices they reprove and the virtues they commend shall be found in the world.

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea the deep things of God.”<sup>2</sup> These inconceivable glories are described to us in a way conformable to our narrow intellects. Were spiritual and heavenly joys represented as they really are, and defined by their own proper names and qualities, we should be utterly unable to comprehend them, and therefore very incompetent judges of their value. In condescension, therefore, to our limited faculties, such metaphors are used in the holy Scriptures in revealing to us “the hidden mysteries” of the future life as are within the comprehension of the human mind, and, in some sort, accommodated to the feelings and wishes of the human heart. Among these is the promise of our text, which I shall now proceed to explain.

Without quoting the various conjectures of commentators and critics into its meaning, all of which I shall take the liberty to reject, as contradictory or inapplicable;<sup>3</sup> I shall at once state what I conceive to be the import of the passage.

<sup>2</sup> 1 Cor. ii. 9, 10.

<sup>3</sup> This is a bold and sweeping assertion, considering how many able critics and learned commentators have exercised their talents



1. The first part of the promise has undoubtedly a reference to that miraculous provision made for the children of Israel in the wilderness by the immediate hand of God.<sup>4</sup> The "hidden manna" alludes to that sample of this bread which was laid up before the Lord in the ark of the covenant;<sup>5</sup> and by it is intended "that meat which endureth unto everlasting life," that spiritual food with which the soul shall be amply supplied in the heavenly state, where all its refined desires shall be fully gratified.<sup>6</sup>

in explaining the mysteries of the Apocalypse. In the notes to this and the ninth discourse, *infra*, I have put on record the opinions which eminent divines have at various times delivered on the subject.

<sup>4</sup> This manna is called by David "the bread of angels," (Psalm lxxviii. 25.) Some Rabbins believe that it had this name because the angels are refreshed by the divine Light; *quod lumen incorporatum est, et factum manna*. The Rabbi Ismael, however, does not subscribe to this doctrine, because the angels, being immaterial, do not eat material food; and manna, being a material substance, could not be made out of the divine light, which is a spiritual substance. Christian divines, however, think that the mystical manna was called the bread of angels because it was a type of Christ, whom the angels desired to behold. But it was probably so denominated because the angels were God's ministers in forming and preparing it—being given by the ministry of angels.

<sup>5</sup> Compare Exod. xvi. 33, Heb. ix. 4. St. Paul calls it "spiritual meat," evidently esteeming it a type of Christ, (1 Cor. x. 3.) And in many things the type and figure agree with the body and substance.

<sup>6</sup> The "hidden manna" here mentioned, may refer to the words of Christ—"I am the living bread that came down from heaven; if any man eat of this bread, he shall live for ever." (John vi. 51.) A much greater instance of God's favour and grace than feeding the Israelites with manna from heaven.

“Lord, evermore give us this bread!”<sup>7</sup> When the labourer shall be called from work to refreshment, and the Grand Master shall close the earthly lodge to open upon the first step of eternity, may we be admitted to the privilege and raised to the honour of eating and drinking with him at his table,<sup>8</sup> and be abundantly satisfied with the goodness of his house, even of his holy temple!<sup>9</sup>

2. The other clause of the verse we are considering relates to a particular custom among the ancients, with which they commenced and perpetuated a refined friendship. For this purpose the contracting parties took a small piece of bone, ivory, or stone, and dividing it into equal and similar parts, one of the persons wrote his name upon one of these, and his friend upon the other, and they made a mutual exchange. This little ticket, or “keepsake,” was retained as a sacred pledge and remembrancer of an attachment the most sacred and inviolable, entire and permanent, that could be formed. Including the word, sign, and token of an endeared fraternity, it was the means of ascertaining the heart’s affections after many years’ absence, and of securing for him a

<sup>7</sup> Well may we unite in this prayer; for Jesus had said—“I am the true bread of life, with which the manna, that fed the Israelites in the wilderness is not to be compared; for the manna which they ate could not preserve them from temporal death; but whosoever eateth of this bread, by believing in me, and obeying my commands, shall thereby be preserved and nourished unto everlasting life.”

<sup>8</sup> Luke xxii. 30.

<sup>9</sup> Psalm lxxv. 4.

welcome to the privileges and a share in the endearments of hospitality and love. Of course the token was carefully preserved. Though in itself considered, of smallest worth, yet as the memorial of a highly esteemed friend, as it renewed those kind emotions of which he was the object, and called up a history on which the heart delighted to dwell, its value became inestimable; and lest some one else should take the advantage of it, the possessor kept it with great privacy, and cautiously concealed from every one the name or mark engraved upon it.<sup>10</sup>

Supposing our text to relate to this custom, what a delightful train of ideas does it suggest !

In a spiritual sense, the promise is to this effect, that the man of triumphant virtue shall be rewarded by the favour and friendship of his divine Redeemer.<sup>11</sup> This truly pleasing assurance is also given or implied in several other passages of the New Testament, “not in the language of mere affirmation only, but in a great variety of figurative animated expressions, so as to convey to the imagination, as well as to the reason and judgment, the liveliest and deepest impressions of its truth and

<sup>10</sup> See the Essay on the *Tessera Hospitalis* at the end of the volume.

<sup>11</sup> The life of a Christian man is frequently compared in Scripture to a warfare, in which, if he perseveres in his faith and obedience, he is said to overcome; and if he thus vanquishes the enemies of truth and righteousness, he has the promise of enjoying a state of full perfection and happiness in the life to come, of which the White Stone is an unequivocal symbol.

import.”<sup>12</sup> Here we perceive the affections of the heart directed to the scene of their noblest exercise ; and the virtues of the Christian character ripening for a sphere of exalted bliss. And here we are assured that in another and better world the true follower of Jesus shall be admitted to a friendship, the pledges and the privileges, the satisfactions and the glories of which, can be felt, understood, and realized, only by the honoured and highly favoured receiver.<sup>13</sup>

To use the words of Dr. Young on a similar subject,—“Is not this almost too much for human modesty to mention, for human frailty to credit ; and oh ! is it not far too much for human gratitude to leave unproclaimed, unadored ! O blessed revelation, that opens such wonders !” What encouragement and hope are here ! Who would exchange the frame of mind which even the bare anticipation of such happiness produces, if nature could support it, for any other ? Who is there that would not wish to be of the number thus distinguished ? Who but would be glad to have his fidelity thus acknowledged, his virtue thus rewarded, his eternal interest thus secured ? What joy will transport thy heart, Christian, at this pleasing transaction ! How will the sons of God congratulate

<sup>12</sup> Consult John xv. 1, 2, xxii. 30 ; Rom. viii. 29 ; 2 Cor. iii. 18, xii. 17 ; Rev. iii. 20, xix. 9.

<sup>13</sup> They shall be seated on the throne of God, (Rev. iii. 21,) as the last reward—the richest and most glorious, which has been promised to those who overcome, by following Christ faithfully in his career of spiritual warfare and victory.

thee upon this most honourable testimony to thy integrity and fidelity! How will thy fellow-saints rejoice with thee in mutually sharing the commendation and friendship of the best of beings!

In this view, how great, how excellent is the Christian profession! how high and dignifying the work of life! What can be a nobler object of pursuit than the friendship of Jesus! What more worthy method of pursuing it than by steadfastness and perseverance in the ways of well doing!<sup>14</sup>

The mutual operations of sincere and virtuous affection, even in this world, though often weak and intermitting, are accompanied with so much satisfaction, that next to the consciousness of doing well, assurance of the divine approbation, and the hope of heaven, it is the greatest enjoyment we have. But, sweet and endearing as it may prove, it partakes so much of human imperfection, is so liable to interruption, and may so soon be sus-

<sup>14</sup> According to the prescribed course in a Mason's lodge. "In its first inception, Freemasonry is a science of morality, and teaches, by its very division into various distinctive grades, lessons of wisdom and piety. But if we penetrate still further into its mysterious recesses, we shall find the same moral and religious character pervading its whole organization—each step we take will discover to our delighted view some visible picture delineated on its Tracing Board, which shadows forth to the eye, and inculcates to the heart, the purest doctrines of virtue. The rude implements of building, which, in the hands of the profane, are devoted to the base uses of an operative art, are revealed to the initiated as precious jewels, glittering with a brightness borrowed from the lamp of eternal wisdom, and lighting the worthy adept in the way of truth." (*Mystic Tie*, p. 109).

pended by death, that we cannot rest in any earthly connection, as completely satisfying, undisturbed, or secure. But the heavenly union has none of this alloy, none of this uncertainty; it is perfect, indissoluble. "The joy hereafter to be revealed" is substantial and sincere; large as the capacities of our immortal souls, and lasting as the duration of eternity.<sup>15</sup>

If there be such a state of future happiness as we have been describing, such a sublime connection

15 "Under such circumstances," says our Rev. Bro. Town, in his Prize Essay, which I quote the rather, as it is not generally accessible to the Craft, "who can wonder that an institution, whose members regulated their conduct by a standard so elevated, should have commanded such profound respect from the wise, the good, and the great, as speculative Freemasonry once did, in all civilized Europe. When the king from his throne, and the priest from the altar, submitted to her laws, and discharged the ordinary functions of official duty. The philosopher, the sage, and metaphysician, the jurist, the scholar and moralist, eagerly sought the lodge, to share the honours of membership, and participate in her special privileges. These were days when *heart* answered to *heart*, as face to face in water. When that noble emulation pervaded every bosom, of "who could best work and best agree." And shall we not, as brethren, companions, and fellows of the common brotherhood, put forth a more efficient agency, labour to revive the spirit of the fathers, and exert a redeeming influence throughout all departments of this venerable institution. Let the savor of its name be known in the habitations of suffering innocence, and the sound of its footsteps bring comfort to the hearts of the disconsolate. Let all lodges, of all orders and all degrees, be solemnly exhorted to shed a hallowed influence on surrounding communities. To strengthen the cords of mutual affection, by acts of reciprocal kindness, by a cordial interchange of kindred sympathies, and by a fraternal regard for the interests of each other."

with all that is perfect and great in the universe, there is nothing worth a single thought compared with making provision for it. Highly necessary is it to begin to be that which we hope to be for ever, and to enter upon that way of living in which we hope to live to all eternity. "Every man who hath this hope purifieth himself as Christ the Lord is pure."<sup>16</sup>

Assured that he acknowledges those only as his friends who do whatsoever he commandeth,<sup>17</sup> should we not be ready to yield a constant obedience to all his requirements, "and follow all his will?" Knowing that "the secret of the Lord is with them that serve him,"<sup>18</sup> should we not now cultivate the favour, and secure an interest in the love of that Being, whose future friendship is the ambition of our souls, "the prize of our high calling?" How ought we to maintain, in the whole of our deport-

<sup>16</sup> Alluding, doubtless, to the purifying fire in the bush, when Moses was commanded to take his shoes from off his feet; for this transaction constitutes a prominent feature in Royal Arch Masonry, which the preacher professes to illustrate in the present discourse. It is curious to observe that the heathen were acquainted with this remarkable circumstance in the history of the Jewish legislator. An ancient tragedian speaks of a bush burning with fire without being consumed. Eusebius cites Artaphanes as saying that the fire suddenly broke forth from the earth, and burned for a considerable time without fuel to feed it. Huet quotes a passage from Dion (Orat. xxxvi.) to prove that the Persians had a tradition of the vision of Moses. Zoroaster, he says, retired to a solitary mountain, to practice austerities, and there God appeared to him in the midst of a flame of fire, out of which he came without having sustained any harm.

<sup>17</sup> John xv. 14

<sup>18</sup> Psalm xxv. 14.

ment, that purity and dignity which become an expectation so noble ! How desirous should we be of a nearer assimilation with our exalted friend, remembering that "he who is joined with the Lord is of one spirit."

May God teach us more of that hidden wisdom which they only know who are truly initiated into real Christianity, "that our hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge."<sup>19</sup>

To you, my beloved and venerable companions, who are acquainted with the meaning and uses of the distinguishing symbol of the Master Mark Mason, the explanation of this passage, and the ancient custom to which it alludes, will be very instructive and encouraging.

" Mark Masters, all appear  
Before the chief O'erseer;  
View there the stone,  
On which appears the Name  
That raises high the fame  
Of all to whom the same  
Is truly known."

The stone which bears "the mystic word"<sup>20</sup> is legible only by those who have been taught the

<sup>19</sup> Coloss. ii. 2, 3.

<sup>20</sup> Amongst the ancients, in criminal processes, a white stone was a mark or symbol of acquittal. But the stone here referred to bore a new name. Now it was the custom, from the very



interpretation; by others it is rejected as insignificant, or considered as “a stone of stumbling and a rock of offence.”<sup>21</sup>

Though, therefore, you say to the inquisitive, as the angel to Manoah, “Why askest thou after my name, seeing it is secret?” to you it is known as the symbol of your expected reward. You learn the honour of having “your names written in heaven.”<sup>22</sup> You indulge the cheering hope, that, though distance divide, or death interrupt, the union of virtuous minds, it will be renewed in a more improved form when you shall meet again in the Most Holy Place, and be companions for ever.

Often let us think of that glorious society amongst whom we are enrolled as members; rejoice in the privileges and honours which result from such a relation to it; and aspire to the dignity and felicity promised to those who shall feast upon “the heavenly manna,” and be “called by the new name which the mouth of the Lord shall name.”<sup>23</sup> Then shall we not only “have fellowship with one

earliest ages, to invest a person elevated to some dignity with a new name or title, expressive of his merits. Consult Gen. xli. 45; 2 Sam. xii. 25; Dan. i. 7. So is a new name given by the G. A. O. T. U. to his glorified servants.

<sup>21</sup> The cowan has the same opinion of Freemasonry as the Jew entertains towards Christianity. Both are stones of stumbling and rocks of offence; and rejected on account of their humble and unassuming character.

<sup>22</sup> Luke x. 20.

<sup>23</sup> Isaiah lxii. 2. Some refer this to the name JEHOVAH, the Shembamphorash, or ineffable Name of God; by the true pronunciation of which many of the Rabbins believed that wonderful

another," but "our fellowship will be with the Father, and with his Son Jesus Christ."<sup>24</sup>

Let the hopes of meeting with this gréat reward animate us in all our toils and labours through the wearisome pilgrimage of this life, and encourage us in the practice of those duties, and to the acquirement of those virtues that many render us meet to be partakers of it. Let us rise from the love of man to the love of God ; and let us so cultivate human friendship as at length to become worthy of the divine.

miracles might be wrought ; and the Jews hold to this day that Christ performed his miracles by this means. They say that the Name was first found by Solomon, engraven on porphyry, when digging the foundations of the temple, and that he deposited it in a crypt or sanctuary ; and to preserve it from violation, they add that two brazen lions, constructed by magical arts, were stationed at the entrance of this crypt, underneath the sanctum sanctorum, so that if any one penetrated into the cavern, they roared so furiously as to deter him from his purpose. Jesus, however, as they sapiently conclude, found means of silencing the lions, and became thus possessed of this all-powerful Word.

<sup>24</sup> 1 John i. 37.

## DISCOURSE VI.<sup>1</sup>

### MASONIC EMBLEMS EXPLAINED.

*“ Behold I send you forth as sheep among wolves : be ye therefore wise as serpents and harmless as doves.”*

MATTHEW X. 16.

IN these words our Saviour addressed his apostles, whom he sent forth into the world to teach and to recommend his religion by their instruction and example.<sup>2</sup> At the same time he very frankly warned them of the dangers to which they would be exposed, and counselled them how to conduct themselves so as to shun, or to bear, the opposition they must expect. Making a strong and expressive allusion to the known qualities of some of the inferior

<sup>1</sup> Delivered before the officers and members of King Solomon's Lodge in Charlestown, June 24, 1796, being the festival of St. John the Baptist.

<sup>2</sup> The persons who are chosen by Jesus Christ as his partners and companions in establishing the Gospel, were of the lowest class, as well in station as in abilities. Such persons were in many respects most difficult to be dealt with, but no unfit instruments for the purpose for which they were designed ; viz., to testify what they had so often seen and heard ; and on all accounts most proper to afford the best and most unexceptionable evidence to futurity.

animals, he bids them take a hint of the expediency of patience from the sheep, a lesson of wisdom from the serpent, a recommendation of harmlessness from the dove. Such allusions to sensible objects was one of the earliest, the easiest, and most engaging methods of instructing mankind in moral and divine truths. Assembling images from nature, it speaks to the understanding by the senses. These pleasing illustrations lead us, by an easy process, to form the most important, and oftentimes the most sublime ideas, from things most familiar and intelligible. Hence the loftiness of style and sentiment, the rich imagery, the animated description, the enchanting grace, which pervade and embellish all the productions of the East; and hence the admirable tissue of allegory and metaphor with which they decorated wisdom and virtue. This method of imparting the most sage and salutary lessons, was by our Lord repeatedly used with the happiest efficacy. Our text is a pleasing instance. The purport of the advice it contains is, that his disciples should act with prudence, caution, and mildness; and exhibit such traits of inoffensive wisdom,<sup>3</sup> and innocence, as to give no occasion for anything to be alleged against them or their doctrine, nor any handle for their being ill-used. These admonitions,

<sup>3</sup> As if he had said, be wise and prudent, that you may give your opponents no just occasion of reproaching you or your doctrine. Serpents were reckoned by the ancients remarkable for their sagacity. They have a peculiar vivacity in their eyes; so that to be sharp-sighted as a serpent, was a proverb among the Greeks and Romans.

my hearers, are still important and salutary. No individual person, nor any body of men, can be beyond the necessity of their service; and there is scarcely a day but calls for their exercise, and displays their utility. Let me assure myself, then, that this large and respectable assembly will not be displeased if I dwell a little upon the important qualities enjoined and recommended in our text, while my beloved brethren of the Freemasons' society acknowledge my obedience to their commission, in my public defence and illustration of their primary and favourite principles.

Since he who is "the mighty Counsellor" hath thought fit to set forth this instruction, to which I would lead you, under the expressive emblems of the sheep,<sup>4</sup> the serpent, and the dove, it may be very proper for us to observe what there is in these animals that affords matter for our imitation with reference to our conducting of ourselves in the world.

I. From the sheep we may learn patience and silence.<sup>5</sup> These are, on many occasions, very be-

<sup>4</sup> We are frequently to understand by the scriptural name of sheep, a people. Thus David says, "We are thy people and the sheep of thy pasture;" and our Saviour affirms that he was sent only to the lost sheep of Israel. The righteous are compared to sheep, and in that character will be placed at the right hand of the Judge, at the last day, and receive possession of the kingdom of heaven.

<sup>5</sup> These virtues were recommended to the disciples, when Christ sent them forth as sheep in the midst of wolves; (Matt. x. 16); the latter referring to the unbelievers amongst whom they were to mix. Thus Bishop Warburton observes that

coming, discreet, and laudable, but pre-eminently requisite in situations exposed to disingenuous opposition, or taunting reproach. In such circumstances the blessed Saviour gave these qualities the expressive recommendation of his own example. "He was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth."<sup>6</sup>

II. Our Lord, designing to join wisdom and innocence together, proposes the serpent for the one,<sup>7</sup> and the dove for the other,<sup>8</sup> to let his disciples

though the faith was to be propagated only by the mild measures of persuasion and patience, yet even this would provoke the wolfish dispositions of the powers of darkness to employ all the iniquitous contrivances of fraud and violence for its suppression.

<sup>6</sup> In the ancient symbolism of Christianity, Christ was frequently designated as a lamb bearing a cross; and the apostles by twelve sheep or lambs, usually represented as issuing from the cities of our Saviour's birth and death, and approaching a lamb placed in the centre, as a symbol of Christ standing on the mount of paradise. The faithful were figured as sheep under the charge of the good shepherd.

<sup>7</sup> It is extraordinary that the heathen oracles, the type of wisdom, were supposed to be dictated by a serpent. The priestess of Apollo delivered her oracles from a tripod, which was a serpent of brass with three heads, whose body folded in circles, growing wider as they approached the ground, thus forming a conical column; and a cone was sacred to Apollo. The three heads were disposed triangularly, in order to sustain the three feet of the tripod, which Athenæus tells us was called the tripod of truth.

<sup>8</sup> Hence the Holy Spirit of God is usually represented, in Christian symbolism, by a dove, as the fountain of innocence and truth, and bearing in its mouth an olive branch, as the emblem of peace. Sometimes by water, either issuing from the beak of the dove, or rising as a fountain from a vase, as the "well of

know that he allows them so much wisdom as is consistent with innocence, and persuades them to no more simplicity than is consistent with wisdom. A reference is made to the commendable qualities of both; that what was wanting in one might be supplied from the other; and that from their conjunction might result a perfect wisdom, free from all guile, and a well-guarded innocence, without the least mixture of indiscretion. This would produce a character at once superior to the iniquitous contrivance of fraud, and the yielding timourousness of mental imbecility; too generous to impose upon others, and too cautious to be imposed upon.

Whatever skill or prudence we may possess separate from inoffensiveness, our skill is dangerous, and our prudence ineffectual. The former may terminate in destructive mischief, and the latter degenerate into contracted selfishness. Wisdom without innocence, turns into craft and cunning; and simplicity without wisdom, is mere folly.<sup>9</sup> So hazardous, also, is our situation amidst the corruptions of the world, that even blamelessness yields not security;<sup>10</sup> it will only expose us, unless it be water springing up into everlasting life." And it was not unusual for artists, when employed on sacred subjects, to symbolize the sacrament of baptism by a dove pouring water on a cross. Sometimes the leaf of olive borne by the dove was emblematical of a Christian believer.

<sup>9</sup> "Scientia, quæ a justitia et honestate sejuncta est, caliditas potius quam sapientia est appellanda." (Cicero de off. l. 1.)  
 "Prudentia, absque simplicitate, malitia est: et simplicitas absque ratione, stultitia nominatur." (Hieron, super Oseam.)

<sup>10</sup> "Parum tuta per seipsa probitas est." (Sallust.)

guarded by discretion. The Christian fathers often insist upon both of these, and join them together. "Let no man impose upon you," saith Ignatius,<sup>11</sup> "and see that you do not impose upon any one." Jerom thus recommends,<sup>12</sup> "Have the simplicity of the dove, that thou mayest not contrive to cheat any one; and the wariness of the serpent, that thou mayest not be supplanted by the snares that others lay for thee." Gregory Nazianzen said of his father that "he neither suffered the wisdom of the serpent to degenerate into cunning,<sup>13</sup> nor the innocence of the dove into indiscretion; but made up one complete kind of virtue from the union of both together."<sup>14</sup> This union he afterwards describes under the name of "goodness combined with understanding." By Hilary it is called "wise simplicity."<sup>15</sup> It is this union of wisdom and innocence which perfects the character of man. It gives him all that commands respect and conciliates esteem; all that is venerable, and all that is lovely. The injunction, then, may bear repeating, that we blend

<sup>11</sup> Ignatius, Epist. ad Ephes.

<sup>12</sup> "Habeto simplicitatem columbæ, ne cuiquam machineris dolos; et seepentis astutiam, ne aliorum supplanteris insidiis." (Hieron, Epist. ad Paulin.)

<sup>13</sup> And yet Bruce affirms that the serpent has always been considered as extremely cunning, both in escaping from its enemies, and in seizing of its prey; it has been named in the east, *insidious*; and it is reported to use the stratagem of hiding itself in holes adjacent to the highways, and in the ruts of wheels, that it may with more certain and sudden effect spring upon passengers.

<sup>14</sup> Gregor. Nazianz. Orat. 19.

<sup>15</sup> "Sapiens simplicitas."



the wisdom of the serpent without its malignity, with the innocence of the dove without its silliness. In short, to designate our wisdom as coming from above, it must be first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

These hints, for the better understanding of the text, being premised, let us proceed to consider these things separately ; that is to say, let us instance wherein we may lawfully imitate the wisdom of the serpent, or advantageously display the harmlessness of the dove.

From remotest antiquity to the present day, the serpent has been remarkable for a peculiar penetration and artfulness.<sup>16</sup> This rendered him, unhappily, a fit instrument, under the management of the malignant deceiver, to effectuate the fall of man.<sup>17</sup> This natural sagacity was not evil in itself,

<sup>16</sup> See some remarkable stories of the sagacity of serpents, in Pliny, Nat. Hist. l. vii. c. 23, 27. Calmet thinks the Shephiphon may be the kind of serpent which is said in Scripture to bite the horses' heels. It is called by the Orientals the *lier in ambush*. Pliny says that it is so cunning as to hide its whole body in the sand, leaving nothing exposed but its horns, which attract birds, who suppose them to be grains of barley, till they are undeceived, too late, by the darting of the serpent upon them.

<sup>17</sup> Plutarch calls the serpent typhon, an enemy to Isis; and being wise in his own conceit, destroys the holy word, which she collects, and arranges, and teaches to those who have been initiated into her mysteries. This is an evident version of that scripture which affirms that the serpent beguiled Eve through his subtilty; and that he who taketh the word out of the hearts

however the abuse of it, by the devil's means, was unspeakably evil and destructive.<sup>18</sup>

From this disastrous period, enmity irreconcilable has subsisted between the serpent and man. It is natural for us to dread even the tool by which we have been wounded, though we cannot predicate guilt of the instrument, or rationally account for our aversion. But this need not prejudice us against the instructions we may hence derive. Let me make the creature which was instrumental in teaching our progenitor evil and misery, instrumental in teaching us, his descendants, good and happiness.<sup>19</sup>

of men, lest they should believe and be saved, is that old serpent—the devil. (2 Cor. xi. 3 ; Luke viii. 12.)

<sup>18</sup> The character which is given of this animal by the sacred historian, Genesis, chap. iii., may denote rather his gentle, free, and insinuating nature, than any original maliciousness: that, before the fall, the serpent was mild, tractable, and more familiar with man than any other creature; and strongly intimates that he had won the attention and gained the good liking of our first parents. For when God says he will put enmity between the serpent and woman, the implication must be that there was some sort of kindness and friendship between them before. This was the sentiment of the ancient and modern Jews, and of several of the Christian fathers. (See Josephus, Antiq. lib. i. c. 2; Rabbi Isaac Abarbanel; R. Maimonides, More Nevochim, p. xi. c. 30; R. Menachim; Basil, Homil. de Paradiso; Damascen, de Side, l. ii. c. 10.) And it may be well to recollect that the Hebrew word (*gnarum*, whence the Latin word *gnarus*,) here translated *subtil*, does not signify craft or insidiousness, but *knowing*, and so the seventy interpreters have rendered it; and they employ the same Greek word which our Saviour uses in the text we are explaining.

<sup>19</sup> “Fas est ab hoste doceri.”

1. The first lesson of wisdom we may learn from the serpent is that of prudence. This animal is said always to endeavour, when assaulted, to defend his head;<sup>20</sup> he secures that, if it be possible, though the body be exposed.<sup>21</sup> It becomes us, in imitation of this, when exposed to danger, to take care to defend and secure the capital, the principal, the chief concern.<sup>22</sup>

2. We may learn from the serpent perspicacity and circumspection. The ancients have celebrated all the species for quickness of sight.<sup>23</sup> Hence the poets have placed them as keepers of the garden of the Hesperides.<sup>24</sup> He who has joined prudence to

<sup>20</sup> In the curse of God on the serpent, he told him that the seed of the woman should bruise his head; because, the serpent having his heart under his throat, the readiest way to kill him is to crush or cut off his head.

<sup>21</sup> "In præsentissimo vitæ periculo, totum corpus ictibus objiciunt, ut caput occultent atque integrum servant." (Plin. Nat. Hist.)

<sup>22</sup> "The prudent man foreseeth the evil and hideth himself." (Prov. xxii. 3.)

<sup>23</sup> So the name of the serpent in Greek comes from the verb which signifies *to see*.

—————"tam cernis acutum  
Quam aut aquila, aut serpens epidaurius."

(Hor. lib. i. sat. 3.)

<sup>24</sup> Diod. 4. Ovid, Metam. iv. 637, ix. 90; Hygin, fab. 30; Apollod. iii. c. 5; Hesiod. Theogn. v. 215. It is strange that those who have pretended to explain the ancient mythology have not discovered in this fable the lineaments of resemblance to the history which Moses gives of fallen man. One can surely see here the prohibited apples, the guarded tree, and the serpent. Such were Bro. Harris's remarks on the above passage. He appears not to have been aware that it was an old opinion that

his wisdom, will acquire these also. He will look about him ; espy both his advantage and his danger ; especially if, by discerning the latter, he may know how to bring about the former.<sup>25</sup> His watchfulness will either prevent the evil which is designed against him, or to which he is exposed, or it will enable him to provide against it effectually.<sup>26</sup>

3. We are taught by the example of the serpent, the advantages of secrecy and retirement. He owes

the garden of the Hesperides was understood as the Grecian version of the fall of man. The dragon which kept the garden, represented the serpent which tempted Eve ; and Hercules was the deliverer who bruised its head ; and the legend was transferred to the sphere. The serpent, in astronomical mythology, is placed between the greater and lesser bear. Hercules is depicted as pressing the dragon's head, while the mouth of the dragon is represented in the act of bruising his heel.

<sup>25</sup> Thus Bruce says of one of the serpents of the east, when he inclines to surprise any one who is too far from him, he creeps with his side towards the person, and his head averted, till, judging his distance, he turns round, springs upon him, and fastens upon the part next to him. I saw one of them at Cairo crawl up the side of a box in which there were many, and there lie as if hiding himself, till one of the people who brought them to us came near to him, and though in a very disadvantageous posture, sticking perpendicular to the side of the box, he leaped near the distance of three feet, and fastened upon the man's fore finger.

<sup>26</sup> Amongst the ancients the subtilty of the serpent became the emblem of Wisdom ; his knowledge of futurity, conferred upon him the appellation of the god of vaticination ; his seductive fascination was perverted into a symbol of Chastity. He was called also the god of wine or drunkenness, by his powers of fascination intoxicating the soul with sensual delight, and depriving it at once of divine reason and immortality—of the image of God, and of the life of angels.

to them his safety and repose. In them we may find security, tranquillity, and peace. In the sacred silence of retreat from the world the mind collects its powers and rebraces its energies. There we find leisure, opportunity, and inclination to think and to resolve; and there acquire the ability and the vigour to perform. There, too, we escape from temptation, disembarass our perplexities, and get beyond the reach of care. There we acquire the knowledge of ourselves; hear the "still small voice" of reason and of conscience, which was drowned in the noise and bustle of life; and there we find access to the divinity. "The eye which seeth in secret" beholds us with complacency: while the benignity of his love hides us with sheltering safety in the recesses of his pavilion.

4. The serpent is said to evade the force of the enchanter by laying one ear close to the ground, and stopping the other by the extreme end of his body.<sup>27</sup> Let us hence take a hint of caution to shut our ears to the enchantments of pleasure and voluptuousness, the spells of wealth, the delusions of ambition, and the temptations of sin. If we give ear to them we may be seduced from the secure

<sup>27</sup> Bochart, *hieroz.* tom. ii. l. 3, c. 6; Calmet, *dissert.* in *Psal.* lviii. 4, 5. Allusion is here made to that sort of serpents which, according to some naturalists, were able to make themselves deaf, in order to resist the effect of charms employed for the purpose of lulling them asleep and taking them. This is an evident symbol of those incorrigible persons, who resolve never to hearken to anything which may induce them to quit their evil ways.

condition of innocence and duty, to the ruinous one of guilt and apostacy.<sup>28</sup>

5. It is observed of serpents, that they cast off their old skins in the spring, and a new one succeeds them, and they grow, as it were, young again.<sup>29</sup> It may be proper for us, in imitation of this, to throw aside our rough exterior, and become smooth, pliant, and insinuating. Morosity and austerity are no parts of the wisdom we are recommending. They are “the superfluous matter which

<sup>28</sup> Hence the ancient worship of the serpent, which preceded polytheism, as is indicated by the attribution of the title Ops, and the consecration of the symbolical serpent to so many heathen deities. The title Ops was conferred upon Terra, Vesta, Rhea, Cybele, Juno, Diana, and even Vulcan is called by Cicero, Opas. In Grecian mythology the symbolical serpent was sacred to Saturn, Jupiter, Apollo, Bacchus, Mars, Æsculapius, Rhea, Juno, Minerva, Diana, Ceres, and Proserpine. Thus the serpent was a sacred emblem of nearly all the gods and goddesses. The same remark may be extended to the Theogonies of Egypt, Hindoostan, and Mexico; in all of which we find the serpent emblematic, not of one deity, but of many. What, then, is the inference? that the serpent was the most ancient of the heathen gods; and that, as his attributes were multiplied by superstitious devotion, new names were invented to represent the new personifications which, in the progress of time, dividing the unity, destroyed the integrity of the original worship. (Dean. Serpent, p. 358.)

<sup>29</sup> Epiphanius, speaking of this property of the serpent, says, “he puts off his old age.” See also Aristot. hist. an. l. 8. So the ancients represented Æsculapius with a snake in his hand, to signify his skill in renewing men’s bodies which had been diseased. Pausanius speaks of this property: as does also Pliny, who tells of the Æsculapian snake, which is usually fed, and resident in houses; and under this form the god is said to have been brought to Rome. A. U. 463.

must be knocked off." External embellishment is not to be disregarded. Many people form their opinion at first sight. The outward deportment should be prepossessing: it should have a polished grace. Then it will prove a kind of letter of introduction to the good opinion of those who have not better means of knowing us. By becoming more agreeable we may render ourselves the more useful. But the man of roughness will be either neglected or despised.

There is an inference yet more instructive and important to be derived from this peculiar circumstance in the history of the serpent. We are by it reminded of that moral renovation of our life religion enjoins. Would we become "wise unto salvation," we must "put off the old man, be renewed in the spirit of our minds, and put on the new man, which is created in righteousness and true holiness."

And, then, still farther may we extend the metaphor to that more perfect transformation, when our vile bodies shall be changed after the fashion of Christ's most glorious body, and this mortal shall be clothed with immortality.<sup>30</sup>

These three stages of advance, from unformed

<sup>30</sup> The author of the Book of Wisdom, speaking to God of the Israelites, imputes the virtue of the serpent to its right cause, viz., that of his power who is the Saviour of all; and therefore he calls it a sign or symbol of salvation, to put them in remembrance of the commandment of the law. This displays a lively figure of the Christian sacraments; how God by his power can sanctify water to the mystical washing away of sin, and make bread and wine instruments of our salvation.

roughness to complete perfection, are understood by my brethren of the lodge in a manner emphatically clear and important. Here they involve some of the sublimest mysteries of Freemasonry. But here a solemn awe pervades my soul; nor would my trembling hand presume to draw aside the veil which hides the bright transcendency of wisdom.

III. Let us turn, my brethren, from ineffable wonders and overdazzling splendours to the contemplation of those mild and lovely graces prefigured to us in the symbol of the dove.<sup>31</sup> Thus we cease to gaze at the glorious magnificence of the setting sun, to view the tempered radiance of the starry sky.

Without dwelling upon particulars, it will be sufficient here to enumerate some of those qualities ascribable to the dove proper for our imitation. At the head of these are harmlessness, mildness, and innocence.<sup>32</sup>—The bird has always been the emblem of these. Indeed, it is so remarkable for being placid and gentle, that the ancients supposed it had

<sup>31</sup> The dove is used as a symbol of simplicity and innocence. Noah sent the dove out of the ark to discover whether the waters of the deluge were abated. He chose the dove, probably, because it was a tame bird, and averse to carrion and ordure.

<sup>32</sup> This benevolent triad is recommended to the practice of Masons. The dove was esteemed by the ancients as an emblem of the above triad; from which the priests were frequently styled *Jonah* or *Doves*. It is said that some of this order carried the mysteries to *Libya*; and that others brought them to *Dodona*, in *Epirus*, where was the most ancient oracular temple in Greece.



no gall.<sup>33</sup> Doves are, also, familiar, friendly, and peaceable. They take injuries rather than offer them. They are likewise signalized for being pure and chaste, very loving and very constant in affection. They seem to have a social disposition, and go in flocks. And they are said to be pitiful and compassionate.<sup>34</sup> Such lovely qualities have always insured them the protection, and endeared them to the partiality of man.<sup>35</sup> Lodges are erected for them near our houses, and refreshment furnished them from our own supplies. And with such pleasing monitors, my friends, before our eyes, shall we not be prompted and allured to everything amiable, endearing, and kind? Shall we not soar above each low and sordid scene of vice and wanton folly, and stretch our eager pinions towards the sky? And, tired with earth and vanity, take to ourselves wings as a dove, and fly away and be at rest!<sup>36</sup>

<sup>33</sup> Plin. Nat. Hist. l. 10, c. 34; Ovid. Metamorp. l. 7, v. 369; Clemens Alex. Pædog. l. 1, c. 5; Tertul. de Baptismo, c. 8; Isidor. Orig. l. 12; Cæsarius, dial. 4, ap. 191; Horapollinis, Hierogl. l. 2, c. 48.

<sup>34</sup> These qualities are alluded to in Isaiah, xxxviii. 14, lix. 11; Nah. li. 7.

<sup>35</sup> The Jews esteemed white doves, whose wings are said to be covered with silver (Ps. lxxiii. 13), so highly, that a punishment was inflicted on those who killed them. Thus Tibullus—

“ Quid referam, ut volitet crebras intacta per urbes,  
Alba Palæstino sancta columba suo?”

This kind of doves were held sacred by the Jews, probably from some praise of doves in the Scripture, or perhaps it had a reference unto the Holy Ghost appearing in the likeness of a dove.

<sup>36</sup> The poets of all ages have derived some of their most beau-

Thus, my hearers, have I endeavoured to convey to you some of the ideas which presented themselves in contemplating our text. I hope the lessons of wisdom and innocence, will be allowed a general application, although the enumerated qualities of the one and the other are purely masonic. Not that they are the prevailing features in every Mason's character; for there are bad men among us, as well as amongst Christians, and other associations for virtue. These are spots in our, and in their, feasts of charity. But the moralities pointed out are the acknowledged, appropriate, articles of every Mason's creed. In our lodges they are illustrated by the most expressive symbols, recommended by the most engaging examples, and enforced by the most pathetic lectures; while the signet of heavenly truth stamps them, on every yielding receptive heart, in characters indelible. This solemn declaration I make in the fear of God, as well as love of the brethren. "Let us, therefore, as many as be perfect, be thus minded; and, if in anything ye be

tiful figures and metaphorical allusions from the dove. Thus Virgil, as translated by Pitt, says—

———“ In her nest, within some cavern hung,  
The dove sits trembling o'er her callow young,  
'Till roused at last by some impetuous shock,  
She starts surprised and beats around the rock;  
Then to the open field for refuge flies,  
And the free bird expatiates in the skies  
Her pinions poised, through liquid air she springs,  
And smoothly glides, nor moves her levell'd wings.”

otherwise minded, God shall reveal even this unto you.”<sup>37</sup>

In conclusion, allow me to observe to you, that though you should understand all mysteries, and all knowledge, and have not charity, it will profit you nothing. In vain is it, my brethren, that you have been illuminated by a sun more glorious than that which rules the day, if its kindly beams have not warmed and melted your heart to softenings of love and generosity. “To do good, then, and to communicate forget not, for with such sacrifices God is well pleased.”—An opportunity is now offered for that liberal bestowment of alms so grateful to the indigent receiver, so honourable to the generous bestower, and so acceptable to the Lord of mercy, who acknowledges the smallest instance of relief done for one of the least of these his brethren as bestowed on himself.<sup>38</sup>

<sup>37</sup> Philippians iii. 15.

<sup>38</sup> Masonry is the very personification of charity and love. Its benevolence is not confined to colour or to creed, but their poor are entitled to protection wherever found, and under whatever circumstances. In this country, besides the relief given by the private lodges to casual applicants, the assistance afforded by brother to brother, the grants from Provincial Grand Lodges, and funds of benevolence; the subscriptions to that fund in London, and the valuable institutions connected with Masonry, under the superintendence of our own Grand Lodge; such as that for the maintenance and education of female children of reduced Freemasons; another for clothing and apprenticing the sons of indigent and deceased brethren; an asylum for the aged, and an institution for granting annuities to the poor and infirm; these, with many other charities which are dispensed by the fraternity, it is de-

In pleading for the poor of this town I can use all the emphasis which confraternity in alliance and affection excites. Here are my dearest kindred and friends. Here first I drew the vital air; and with it inhaled a sentiment of partiality for my native place, which has blended itself with all the affections of my heart, and breathed in all my prayers to heaven. Having, with my beloved parents, shared deeply in the distresses and desolations which war occasioned here, most sensibly can I feel for those who yet sink under the accumulated pressure of disappointed expectations and penurious circumstances. And devoutly do I hope that those who share a kindlier fate, will now be excited tenderly to commiserate and bountifully to relieve their unfortunate brethren.<sup>39</sup>

Permit me, my fellow-townsmen, on this day, consecrated to the memory of worth departed, to tender you the condolences of my sympathy upon the recent death of two most valuable members of our community. A Russell and a Gorham are lost indeed to earth, though gained to heaven. To the

lightful to contemplate, and cannot fail to give satisfaction to all, except to those envious cowans, who feel grieved at the welfare and prosperity of their neighbours.

<sup>39</sup> For this purpose we have a general fund of benevolence, which provides that the committee may order the payment of any sum not exceeding ten pounds towards the relief of a distressed brother, whom they may think a proper object. The Grand Lodge has frequently granted the sum of fifty pounds and more, to the widows of worthy Freemasons; and have recently passed an order, which redounds very much to their credit, for making a permanent provision for this kind of female destitution.

circle of private relations and extensive friendship, they were deservedly and invaluablely dear; their removal from these is felt with all the poignancy of remediless grief. To the interests of their country, of humanity, and of virtue, they were patrons whose loss is irreparable. But they have left us the bright legacy of their example. Let us all strive to emulate their never to be forgotten excellencies; and our names shall be recorded with theirs in the registry of immortal glory.

## DISCOURSE VII.<sup>1</sup>

ON ILLUSTRATING OUR PROFESSION BY EXAMPLE.

*“ Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven.”*

MATTHEW v. 16.

As the sun, when he retires from the horizon, is succeeded by the planet and the stars, which irradiate the hemisphere he has quitted with a lustre, though more feeble, yet such as shows they partake of his brightness and supply his place ; so when he, who is emphatically styled the Sun of Righteousness, was about to leave this earth, he ordained that the faithful should rise in his stead, to enlighten the world in the knowledge of his truth, and diffuse its salutary influence through every region and every age.<sup>2</sup>

When, at the first creation, God said, “ let there be light, and there was light ; ”<sup>3</sup> it was to the end

<sup>1</sup> Delivered at the consecration of the Meridian Sun Lodge in Brookfield, September 12, 1798.

<sup>2</sup> And this influence shows itself in the exercise of benevolence and love, wherever it may be displayed ; and it exists in as much perfection, as is attainable by any human institution, in the system of Freemasonry.

<sup>3</sup> He commanded that it should shine out of darkness, as speaks  
M. MOR. G

that the darkness might be dispersed, and his works became visible and his perfections manifest; and when, at the second creation, our Lord Jesus Christ says, "let your light shine before men," he intends, that those whom he had just called "the light of the world,"<sup>4</sup> should endeavour to dissipate the moral darkness of mankind, by instructing them in the doctrines of his gospel, and by displaying the happy effects of his religion in the purity of their lives and the lustre of their virtues.

There is great propriety and beauty in the metaphor which he here used. Nothing is more apt to attract the eyes and enliven the countenance than light,<sup>5</sup> especially that which shines in a dark place; so nothing can more excite the observation, engage

the apostle; and that being separated and set apart from the darkness, the first of days might be, and God's good works appear, beginning with the light proceeding to show forth his exceeding glory.

<sup>4</sup> You are placed as a light which gives light to others, and is itself seen by all, as a city on an eminence which cannot escape observation. You are neither to conceal your light, which would be contrary to the purposes of God, who gave you that distinction, nor to forget that your conduct, in the distinguished situation which you hold, will attract the attention of the whole world.

<sup>5</sup> It is for this reason that the countenance of Christ is always represented in old paintings surrounded with a nimbus or luminous circlet of light, which had been common to the religions of India, Persia, Egypt, Greece, and Rome, from the latter of which it was adopted by the early Christians; in the case of ordinary saints the nimbus presents a plain gold field; but within that of our Saviour the three bands of the rainbow were frequently introduced in concentric circles, as also the monogram ✠; but this was gradually reduced to the three rays, symbolical, like the rainbow, of the Trinity. (Christian Art. vol. i. p. 23.)

the attention, or gladden the hearts of beholders, than a fair, bright, and excellent character, appearing in the midst of a dissolute and corrupt generation. And, as all luminous bodies, in proportion to the degree of their own brightness, diffuse their light around them, and at a distance enlighten other bodies; so, in a moral and religious sense, a good example is a light shining in darkness, spreading its influence every way, diffusing instruction and knowledge, motives to reformation, and encouragements to virtue.<sup>6</sup>

There is observable in human nature a peculiar proneness to imitation. Hence some of our earliest habits are formed. In infancy we catch the ideas and conform to the manners of our parents and acquaintance. As we progress forward in life, we learn to follow and to copy those whom we respect as superiors, venerate as instructors, or love as friends. We assimilate to our associates, imbibe their opinions, and imitate their conduct; we even take their mode of speech and tone of voice. Indeed, example has a kind of fascination or charm, which it is almost impossible to resist. It carries with it both instruction and encouragement. Whilst advice or precepts make only a slight impression on the mind, and one which lasts for a very short time, example is a constant and powerful call to imita-

<sup>6</sup> Cicero observes, that the reason why we are formed, pleased, and able to admire the beauty and regularity in the heavenly bodies, was to admonish us to imitate their constancy and order in the nobler beauty of a worthy behaviour.



tion.<sup>7</sup> It works, though gradually and imperceptibly, yet more powerfully and successfully than we are aware of; like light, silent in its operation, but wonderful in its effects. It has an eloquence which reaches the heart. No language is more persuasive or instructive. It admonishes without exciting resentment, and corrects without giving offence, and thus possesses all the utility without the formality of reproof.

As a good picture strikes us more forcibly, and gives a more adequate, lively, and impressive idea of the object represented by it, than any description by words could do; so goodness or excellence of any kind represented by precepts does not so powerfully move the affections as when we see it delineated in the life. Nor is there anything which can so effectually recommend any system, and render it worthy of all acceptance, exclusive of its own intrinsic worth, as its beneficial and happy effects made visible in the characters of its advocates. These carry with them undeniable evidence of the value of those principles from whence they flow, and whose tendency is thus conspicuously good.

In further discoursing on the passage under consideration, I propose to show, in the first place, to my hearers in general, the importance of a good example as exhibiting and vindicating the principles of Christianity; and, secondly, apply the subject to the present occasion, by recommending to my

<sup>7</sup> "Validiora sunt exempla quam verba, et plenius opere docetur quam voce."

brethren of the masonic family, a conduct which shall reflect lustre and honour upon the institution to which they belong.<sup>s</sup>

1. It is the peculiar honour and glory of Christianity, in its first promulgation, that the behaviour of its professors was agreeable to the heavenly precepts they inculcated; that the integrity of their morals was answerable to the purity of their faith; and that the goodness of their example and the holiness of their conversation, the irreproachableness of their conduct, and the amiableness of their manners, adorned the doctrine they taught, and gave it peculiar lustre in the eyes of the world. Prophecies had foretold its intent, and miracles announced its divinity; but the life of its author and its followers exhibited the religion in its genuine influence, and showed its intrinsic excellency. And it seems to have been the design of our Lord, that in every after age it should extend itself by the in-

<sup>s</sup> The great principle of Christianity is charity; and St. Paul says it is superior to faith and hope. And what can illustrate charity more than the following resolution of the Grand Lodge of Kentucky:—"Resolved, that the Grand Lodge request each and every subordinate lodge under its jurisdiction, to appoint a committee, whose duty it shall be to find out all the orphan children of deceased Masons within the limits of its jurisdiction, and those that are in indigent circumstances, and send said children to the school in the neighbourhood where they live, and pay for the same out of the funds of the lodge, and by subscriptions from members and transient brethren; and if there cannot be means enough raised by such sources, then this Grand Lodge may appropriate such sums, as it may deem proper for such purposes, by petition being made for the same." (*Mystic Tie*, p. 129.)

ternal evidence of its admirable precepts, and the external display of its benign effects. And if its professors did but act up to their principles, an appeal might be made to their lives for the best recommendation of their faith; and less would need be written in defence of the gospel; for every doubt and every objection must yield to the loveliness of example and the eloquence of practice. When the graces of Christianity adorn the character, and its virtues dignify the conduct, its beauty must attract every eye, and its worth gain on every heart. Men from admiring, will insensibly be induced to imitating such illustrious models; which, “bettering all precept, shine before the world the fairest call to good.” Such bright displays will not only be seen, but felt; and may kindle, even in the coldest and most insensible hearts, a noble emulation. For a good example, as has been already intimated, has not only in itself a tendency to form the tempers and morals of others to an assimilation, but it also places religion in a very engaging light, and naturally begets an esteem, love, and choice of it in every observer.

With the utmost propriety, then, did our Lord recommend to his disciples an exemplary conduct, both as befitting the high and honourable office he had assigned them, and as eminently conducive to its success in the world.

What was their duty as teachers, is becoming us, my hearers, as disciples. Especially as we live at a period in which infidelity in opinion and profligacy

in manners are very prevalent. It is, therefore, highly expedient that we give to our religion all the authority of our acknowledgment, and all the recommendation of our example; that by our conversation and conduct we may “exhibit lucid proof that we are honest in the sacred cause;” and that it may be apparent in our “good works,” that Christianity produces the happiest effects, contributive to the improvement and felicity of man, and to the honour and glory of God.

Be ye, therefore, shining professors and bright examples of religion in a dark and misguided age! Thus adorn the doctrine of God your Saviour, making your lives a faithful commentary upon it, and a high recommendation of it! Thus win it admirers and gain it proselytes!<sup>9</sup>

Let it be remembered, that our good works may be conspicuous without being ostentatious. The genuine and unaffected appearances resulting from righteousness and piety, may be exhibited without

Dr. Lushington, in his “Expiation of a Sinner, 1646,” has given the true masonic interpretation. He says—“Seeking of God doth signifie a conversation of man with God, whereby in a manner hee doth alwayes reverence God, as being alwayes in his presence, and (as I may say) never departing out of his sight, but having ever his minde and thoughts fixed upon him, and is so addicted to God’s lawes and commands, that in all his actions through the whole course of his life, hee hath God for his leader and companion, whom he follows and accompanies. Hee that is such a man, must needs endeavour to please God, and cannot chuse but actually please him.” This passage contains an illustration of the masonic doctrine of esteeming Him the chief good, and imploring his aid in all our undertakings.

the danger of being even suspected of hypocrisy. We need not speak great things, but live them. We should, however, manfully avow what we sincerely believe; and, by an open and visible attachment to duty, express our regard to the honour of God, and give resplendency to the Christian name.

It is true, that many of the good effects of our religion are the private exercises and satisfactions of the heart, and known only to the Deity and our own souls; but yet there are many things which are made visible in the life; these our acquaintance will notice, and from them judge of our real character. These, therefore, should be such as will exemplify the excellent principles by which we are governed, such as men may behold with the greatest pleasure, and follow with the greatest advantage; such as may render us friendly luminaries, serving at once both to enlighten the paths and kindle the emulation of all around us. And it may reasonably be expected, that such an experimental representation of goodness as this, will induce a great many to become proselytes to religion.

The natural tendency of a good example to induce those who observe it to an imitation; and the great probability there is that it will have this effect, upon some at least, if not upon all who see it, is a very powerful inducement to the faithful discharge of the duty we are recommending. Because, if it have this effect, we shall do the greatest kindness to our neighbour, obtain the most ample satisfaction and reward for ourselves, and

bring glory to God in the diffusion of his truth. Any of which considerations alone is, and therefore much rather are they altogether, sufficient to stimulate all our endeavours, and to demand our best conduct. Let us not decline, then, giving sufficient outward proofs of being ourselves moved and actuated by a true spirit of godliness; and let us strive, by all practicable and prudent methods, to propagate the same in others. Let us impart freely our knowledge; and, like the glorious luminaries of heaven, reflect the light we receive; and not be like those opaque substances which absorb or intercept every ray of brightness, and even cast a shade on each surrounding body.<sup>10</sup> Let us "shine as lights in the world;" guiding others by the resplendence of our wisdom, and winning them to virtue by the lustre of our example.

These observations and counsels are equally applicable to us all, my respected hearers, both as Christians and as Masons;<sup>11</sup> and I feel a peculiar

<sup>10</sup> At the creation of the world, light was the very thing which God himself called day. For "he called the light day, and the darkness he called night." (Gen. i. 5.) By which it appears that this first light was in motion, and was created in the eastern part of that hemisphere in which man was made. Hence St. Paul applies it to our regeneration, thus: "God, who commanded the light to shine out of darkness, hath shined in our hearts, &c., that we who were once darkness, are now light in the Lord." Compare 2 Cor. iv. 6, with Eph. v. 8.

<sup>11</sup> "Freemasons," says Bro. Mackey, "are said to travel in search of spiritual light, which can only be found in the east, from whence it springs; and having attained its possession, they are thenceforth called the Sons of Light. But the light of

pleasure in affirming the intimate connection between the two characters. We are alike "built upon the foundations of the prophets and apostles, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth into an holy temple in the Lord."<sup>12</sup> Indulge me, however, while I apply the subject, as I proposed, in the second place, by recommending to my brethren of the masonic family, in addition to the general duty of exemplariness as Christians, the exhibition of such a conduct as shall reflect

Masonry is pure, as emanating from the source of all purity and perfection; and Masons, remembering that they are brought out of darkness into light, are admonished to let the light which is in them so shine before all men, that their good works may be seen, and the great fountain of that light be glorified."

<sup>12</sup> Bro. Sir Osborne Gibbs, at a recent grand masonic festival at Chardstock, in the county of Dorset, spoke decidedly on this subject, and his words are too valuable to be lost sight of. He said that he had been induced to become a Mason from preconceived notions that the institution was a good one. He had since proved it to be so, and he had followed it up with hearty perseverance. It was the only institution in the world which united all its members in one bond of brotherhood, however widely separated, and which enabled all to meet in friendly equality in the lodge, and yet retain their various positions in the world; and all differences, political and otherwise, by which men are so often divided, were not allowed to slacken the fraternal tie. The universality of Masonry gave scope for the exercise of a more extended benevolence than any other institution could offer; and unlike other societies confined within a narrow circle, Masonry knew no limits, but extended its advantages and usefulness to all mankind. Masons, he knew, were very often designated as a body of infidels, deists, unitarians, and the like. Now this was false and unfounded. He would most emphatically assert that it was a Christian institution—Christian in every sense of the word.

lustre and honour upon their own institution; displaying its venerable character, and illustrating its benevolent designs.

Since many of our forms and operations are necessarily secreted from common inspection, the generality of mankind will make up their opinion of the society from the deportment of its members. This ought to serve as a very powerful call to every one of us, uniformly and openly, to display those qualities and virtues so strongly inculcated and warmly recommended in the lodge.<sup>43</sup> To little purpose shall we commend the institution, and boast the excellence of its principles and purposes, if our lives give not corroborative evidence to our assertions, and prove not the propriety of our encomiums. If we appear neither wiser nor better than the uninitiated, the world will begin to suspect the efficacy of our tenets; and if no good effects are apparent, they will doubt whether any are produced.<sup>14</sup> How necessary is it, therefore, my brethren,

<sup>13</sup> Of which Faith, Hope, and Charity, stand conspicuous as the principal staves or rounds of the symbolical ladder by which, as Masons, we hope to ascend to the Grand Lodge above. It is singular that the Platonists taught a doctrine which bore some analogy to the masonic ladder. They believed that the soul, in its ascent to perfection, passed first through the mystical sphere, corresponding to Faith; secondly through the prophetic, or Hope; and lastly through that of love—Charity.

<sup>14</sup> The Rev. Dr. Render, who published a tour through Germany in the early part of the present century, will resolve these doubts. He says in that book—"If an Englishman wish for an almost instant acquaintance with the first ranks in Germany, his being a Freemason will render his introduction easy



that ye “be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”<sup>15</sup>

The conduct of those on whom so many eyes are fixed, must insensibly have a very considerable influence. As it is justly required that they should live up to the high character they assume, so their defects and ill conduct will disappoint the expectations they have excited, and eventually bring discredit upon their Order. “If the light that is in them be darkness, how great is that darkness.”<sup>16</sup>

and agreeable to the parties as well as to himself; Masonry being there held in the highest estimation. But it is somewhat different from that of England; I do not mean in point of science, but in the choice of members. It is on this account by no means easy to become a Mason, as the qualifications are extremely nice and numerous; the difficulty of choice not being confined to foreigners, but extends even to natives, the mutual consent of every member in different lodges being necessary for their acceptance; and it often happens that a person is excluded because one single member gives a negative. This accounts for the advantage of being a Mason, in order the more easily and speedily to acquire an acquaintance with persons of the greatest respectability. A man will then be introduced to the literati, as well as the first ranks of nobility, and consequently will never repent having been initiated into this mystery in his own country; and as the English and German lodges are so closely connected with each other, words are inadequate to describe the advantages and pleasures which an Englishman derives from such an union. What delight must a foreigner feel in passing some hours in a German lodge, where everything is conducted with decorum and the greatest solemnity; and where he will meet the first princes of the empire, nobility, and men of learning.”

<sup>15</sup> Philip. ii. 15.

<sup>16</sup> Matth. vi. 23.

At the same time there is no propriety in taxing us with every unreasonable prejudice, or making us accountable for every unfounded suspicion. If people will condemn our principles without examination, and decide upon our deeds without candour or justice, we have no resource but in the inward consciousness of integrity and good intentions, and the outward display of such conduct as shall prove their censures unjust. And we will hope "by well doing to put to silence the ignorance of foolish men. Yes, my brethren, be it your care to confute all such illiberal censures as modern alarmists have belched out against Freemasonry, by showing the good influence of the institution upon your tempers and lives. In spite of all their sneers, and all their invectives, it will still infallibly secure public approbation and private esteem, if your conduct elucidate its principles, and is modelled by its precepts.

As light is not held forth merely to manifest itself, but to show some other useful thing which, without it, might have remained in obscurity; so your conspicuous worth will not only show the brightness of your own characters, but lend a lustre to your society, whereby it may be better understood, and its nature more advantageously displayed.<sup>17</sup>

<sup>17</sup> In Masonry there are six lights, three greater and three lesser. The former are designed to guide our faith, to regulate our actions, and to keep us within due bounds with all mankind, and more particularly with our brother Masons. The latter are

Whilst unitedly disposed to defend your Order, be unitedly determined to preserve it worthy of defence. Carefully guard against all innovations. "Remove not the old landmarks which your fathers have set." They are rendered venerable by antiquity, and sacred by religion. Preserve unaltered the dignity of its ancient constitutions, and unadulterated the primitive simplicity and pure morality of its laws; and Masonry will flourish in its pristine honours.

May the lodge this day consecrated, be beautiful as the sun in its brightness, cheering and enlivening as its kindliest influences, clear and glorious as its noontide beams! May the officers fill their spheres with light, and the members be radiant orbs around their centre! May the brethren be gladdened by their enlightened course, and reflect and diffuse on all around their splendour!<sup>18</sup>

three luminaries, disposed in the east, west, and south, and have a certain reference which no true Mason can be unacquainted with.

<sup>18</sup> The charge at opening a lodge which was used by Dr. Harris, when he occupied the Master's chair, is worth preserving, and is as follows:—"Brethren, I behold you again assembled together, with those complacent emotions of affection which animate the meeting of dearest friends that have been some time separated. After this interval, you must have acquired an increased relish for the interesting exercises of this retreat; and you undoubtedly return with new alacrity to your labours of love. And now, brethren, with that closing door, the busy world is shut out; and with it, all its perplexities, and cares, and sorrows. None of them are suffered to intrude upon our happy privacy. Here nothing enters but 'innocent pleasures, pure joys, and

Long, bright, and prosperous, be the fair and hopeful day which now shines upon you! May no mists of prejudice obscure, no envious disk eclipse its glory.

Finally. Let us all, my hearers, be actively and eminently good. May our example and conduct in life prove a high recommendation, and a fair illustration of our principles, and reflect the brightest honour upon our profession and character. May our "light so shine before men, that they may see our good works, and glorify our Father who is in heaven;" and may we (having been wise, and happily instrumental in turning many to righteousness) hereafter "shine as the brightness of the firmament and as the stars, for ever and ever!"

rational gaities.' Come, then, ye who are emulous to excel in the true, the good, or the great. Enjoying the bright auspices and emanations of that glorious sun, which now sheds around you the clearest, the most cheering rays, your understandings will become more enlightened with wisdom, your hearts more warmed with beneficence. Come, you are welcome guests at the feast of charity and the refreshment of love. Ye, brethren, are not in darkness. Walk as children of the light. Observe the strictest decorum. Carefully attend to every instruction here offered, and readily comply with every requirement here enjoined. Be diligent in the duties of your respective stations; and may the joys of unity and peace prevail!

## DISCOURSE VIII.<sup>1</sup>

ON PRESERVING THE CREDIT OF THE INSTITUTION.

*“Let not then your good be evil spoken of.”*

ROMANS xiv. 16.

THE apostle had been suggesting some advice to the brethren with regard to their behaviour in matters of indifference. He asserted the full extent of Christian liberty ; but at the same time cautioned them not to abuse this liberty so as to give offence or occasion of stumbling to any man. In the words selected as our text, he enjoins it upon them so to order their conduct that their profession might never be reproached as countenancing improper freedoms. He advises them, therefore, to abstain altogether from things which, if not unlawful, were nevertheless inexpedient ; and that what was too good to be given up, in condescension to popular opinion or prejudice, they must vindicate from misrepresentation, and guard from abuse.<sup>2</sup>

<sup>1</sup> Delivered at the consecration of Hiram Lodge, in Lexington, October 17, 1798.

<sup>2</sup> Here we have a concise yet comprehensive view of the duty of every true Mason who values his profession. Masonry is too good to be given up, although we are surrounded with envious

You perceive, my hearers, that the precept respects all ages of the world; and will, unquestionably, be wise counsel, so long as misapprehensions and mistakes, want of candour and want of caution, remain amongst men.

To wish to be well spoken of for what we do well, is natural and reasonable. Merit should obtain this reward. Exertion needs this encouragement. Nevertheless, "if doing well, we yet suffer reproach, to endure it patiently is acceptable before God."<sup>3</sup> At the same time it is possible that something in the manner or circumstances of our conduct may take off from its beauty, or lessen its credit. Against this it becomes us to guard. I will mention a few instances.

1. We expose our good to being evil spoken of, if we are too fond of displaying it; and it may suffer from too great reserve. The first will be

cowans who would persuade us out of our consistency. The last worthy who has appeared on the arena of masonic controversy is Major Trevilian; and, like the industrious bee, to convert his poison into honey, I will apply his words to the position of the Mason who is zealous for the honour of his Craft. Major Trevilian says—"The crime of the Christian Freemason is, that in an assembly where Masonry is held in contempt, if such a one can be found, he does not stand by his Craft, but suppresses his knowledge of it. This is a silent act, speaking as loudly as words, and may be regarded as equivalent to an open denial." In the above passage, I have substituted the word "Masonry" for "Christ," and "Craft" for "Master." In all other respects it is a verbatim quotation, and holds out a valuable lesson to us all.

<sup>3</sup> 1 Peter ii. 20.

ridiculed as ostentation; the last stigmatized as inexcusable timidity.<sup>4</sup>

2. Austerity of manners, on the one hand, and levity on the other, may bring reproach upon our virtue. The former is forbidding, and produces aversion; the latter renders our sincerity suspicious.

3. Our good may be evil spoken of, if we discover in its defence too much or too little zeal. "It is, indeed, good to be zealously affected always in a good thing." Yet, if our zeal be without knowledge, or be not duly tempered with prudence and charity, it will grow extravagant and rash, and will really injure the cause it professes to defend. At the same time, not to show any zeal, will appear like indifference.

<sup>4</sup> One more quotation from the Quixotic Major's unreadable book may not be uninteresting, as he has evidently mistaken windmills for giants, and a flock of harmless sheep for hostile armies bent on mutual destruction. He advises his young friends who are Masons, "not to allow a moral cowardice to deter them from breaking off from such an unholy alliance; and if they cannot do so conscientiously on the high principle of their baptismal obligations, let them take the simple commentary of Henry on Herod's oath,—it is a great mistake to think that a wicked oath will justify a wicked action;—and no man can put himself under an obligation to commit sin." While, with admirable consistency, he asserts, only three pages before, that "to require of a young man a prospective renunciation of any particular scruple upon a false and gratuitous assumption that it is frivolous, is repugnant to candour and fair dealing, and can serve no other purpose than that of perplexing or ensnaring his conscience."!!! Well might Dr. Harris make the above observation, for it is not to be doubted but that Manchæan gladiators of equal calibre with Major Trevilian existed in his time.

There is a certain medium in these circumstances which is to be aimed at and followed, if we would avoid giving offence.

It would be impossible to point out every particular in which we may expose our good to be evil spoken of. Even small matters may induce suspicions or increase reproaches. A little inadvertence or neglect, a trifling impropriety or indiscretion, may tarnish the lustre of the highest virtues, and prevent the usefulness of the best of characters.

How prudently, how cautiously, then, should we behave ! How circumspectly should we walk ! How carefully shun whatever wears the resemblance of a fault, or may be construed into a crime ! Lest our very excellences pass under an ill name, or some flaws be found in our good qualities, which, though candour might be willing to overlook, ill-nature will not know how to spare. So that we must not only avoid evil, but the very appearance of evil ; not only take care that our conduct be right, but that what is good in itself be not, through our inadvertance or fault, disadvantageously exhibited to others.<sup>5</sup>

<sup>5</sup> Our transatlantic brethren were careful to inculcate that irregularity and intemperance must be for ever avoided ; they will disgrace the society, destroy the peace of your families, impair your constitutions, and make you incapable of pursuing your necessary business. Constantly observe and enforce these rules, and always practice those duties, which, in the lodge, have been so forcibly and pleasingly recommended to you. Industrious cultivate brotherly love, the foundation and cape-stone, the glory, and firm cement of our fraternity. Avoid disputes and



It is true there are some persons of so captious and uncharitable a make, that it would be impossible for the most cautious to avoid their remarks or escape their censures. The exceptions may lay hold of some unguarded circumstance or other, misrepresent what is good, and by giving it a wrong turn or appellation, spoil both its credit and effect. While the envious and malicious will be sagacious in discovering the weak side of every character, and dexterous in making the most and the worst of it.

Thus circumstanced, how are we to conduct ourselves? How is it possible to steer clear from blame? It may not be. But if we cannot escape reproaches, we may avoid deserving them.<sup>6</sup>

While we exercise every precaution to keep our good actions from any such spots or defects as those who watch for our halting may wish to spy in them ;

quarrels ; speak as well of a brother in his absence as in his presence, and let slander be unknown to you. Suffer no one unreprieved to calumniate your honest brethren, but zealously defend their characters, and do them every friendly office. Hence the beneficial influence of your Order will be diffused far around, and the admiring world will be witnesses of the happy effects it produces.

<sup>6</sup> An excellent remark ; for why should Masonry expect to be exempt from enemies any more than religion. If men can be found who are daring enough to say, as Mr. Melville has said—“ There will be a time, and that before long, when the Bible will be looked upon as any other book ; for it is contradictory, obscure, and inapplicable to the age,”—need we wonder to find the opinion recorded by Major Trevilian that “ Freemasonry is scandalously and detestably anti-Christian.” No. It is our duty to bear reproaches patiently, and to take especial care that we do not deserve them.

we should, also, more especially beware lest we give any reasonable persons just cause to censure or condemn us. While we are careful not to furnish our enemies with any pretence which might justify their criminations, we should prudently refrain from every thing which would needlessly displease our friends.

The rule we have been illustrating concerns societies no less than single persons: societies of an order, in particular, who are more exposed to observation, and whose reputation is of more special importance to themselves and to the public.

At the present day, when everything is suspected which is not fully known; when the very circumstance of mysteries in Christianity is made an excuse for infidelity; when all ancient establishments are become objects of jealousy; and the very best things in the world are either neglected or contemned; who, or what, shall be certain of exemption from "the strife of tongues?" and how can we be surprised that the institution of Freemasonry has met with secret and open enemies—that the ignorant mistake, and the prejudiced defame it?<sup>7</sup>

7. We may charitably hope that all the defamers of Masonry are ignorant of its nature and tendency. It is in fact morally impossible that any one, without initiation, should know much about it. And I am not acquainted with a solitary instance of an initiated brother who has decried the institution, except Major Trevilian, above quoted; and he acknowledges in his preface, "that he knows as little as possible of the mysteries of Freemasonry, never having crossed the threshold of a lodge,

Convinced as you are, brethren, of the purity of your principles; conscious of having the warmest wishes for the benefit of mankind, and of exerting yourselves in the cause of charity and virtue; to meet with calumny instead of commendation, and reproaches instead of thanks, is a mortifying disappointment. Hitherto you have patiently borne the insults and the invectives with which the Order has been unjustly loaded; hoping, "by well doing, to put to silence the ignorance of foolish men." But the "accusers of the brethren" have brought forward new accusations, and attempted to render suspicious your principles, your intentions, and your conduct. To let these criminations circulate unanswered, unrefuted, would ill become you. The noble spirit of conscious innocence rises indignant. And you delegate me, your humble advocate, this day to plead your cause, to vindicate your tenets, and to refute the cavils and expose the absurdity and injustice of the charges brought against our Order. I undertake it; regretting only that it will not be in my power to do justice to the subject or to your expectations, but hope that my frankness and sincerity will in some measure compensate for any deficiencies in the execution.

The moral good of Freemasonry is evil spoken of. How unjustly, will be evident from the state-

except on the night of his initiation, nearly thirty years ago." It is a singular fact, that all books hitherto published against Freemasonry, lie unsold on the booksellers' shelves; which shows the great unpopularity of all anti-masonic speculations.

ment I will now give you of its tenets on this subject.

“To have faith and hope in God, the Supreme Architect, and charity towards man, the master-workmanship of his hands,” is among its first injunctions.<sup>8</sup> This is the key-stone of the arch on which every other bears;<sup>9</sup> which unites all to itself, and cements the several parts into one solid, strong, and beautiful whole.<sup>10</sup> But, as every one is ac-

<sup>8</sup> See the Book of Constitutions, published by the Grand Lodge of Massachusetts, part I. chap. i. sec. 1, “Of God and Religion.”

<sup>9</sup> This refers to the key-stone of the Royal Arch; called by some the cape-stone, because they erroneously suppose that a knowledge of the principles of the arch is not so old as the building of the temple at Jerusalem. It was known, however, to the Egyptians several centuries before Solomon flourished, as modern discoveries fully testify. Thus Wilkinson, the celebrated Egyptian antiquary, says—“There is reason to believe that some of the chambers in the pavilion of Rameses III. at Medeenet Haboo, were arched with stone, since the devices on the upper part of their walls show that the fallen roofs had this form. At Saggara a stone arch still exists of the time of the second Psamaticus, and, consequently erected six hundred years before our era; nor can any one who sees the style of its construction, for one moment doubt that the Egyptians had been long accustomed to the erection of stone vaults. It is highly probable that the small quantity of wood in Egypt, and the consequent expense of this kind of roofing, led to the invention of the arch. It was evidently used in their tombs as early as the commencement of the eighteenth dynasty, or about the year 1540, B. C.; and, judging from some of the drawings at Beni Hassan, it seems to have been known in the time of the first Osirtasen, whom I suppose to have been contemporary with Joseph.” (*Manners and customs of the Ancient Egyptians*, vol. ii. p. 116.)

<sup>10</sup> Job (xxvi. 11) compares heaven to an arch supported by

countable only to the Deity for his religious principles, and, as Masons are collected from various countries where they have been educated under different forms and establishments, only those great essentials and leading truths are insisted on in which all men agree; contests about modes of faith are forbidden in the lodge; and each one is left to his own conscience. At the same time it is well known that in all Christianized countries Masons have proved the warm friends, admirers, and advocates of the Gospel.<sup>11</sup> But their adversaries have taken

pillars. "The pillars of heaven tremble and are astonished at his reproof." Dr. Cutbush, on this passage, remarks—"The arch, in this instance, is allegorical, not only of the arch of heaven, but of the higher degree of Masonry, called the Holy Royal Arch. The pillars which support the arch, are emblematical of wisdom and strength; the former denoting the wisdom of the Supreme Architect, and the latter the stability of the universe."

<sup>11</sup> And its moral teaching we consistently undertake, because the lodge is situated on holy ground. The first lodge was consecrated on account of three grand offerings thereon made, which met with divine approbation; first, the ready compliance of Abraham to the will of God, in not refusing to offer up his son Isaac as a burnt offering, when it pleased the Almighty to substitute a more agreeable victim in his stead; second, the many pious prayers and ejaculations of King David, which actually appeased the wrath of God, and stayed a pestilence which then raged among his people, owing to his inadvertently having had them numbered; and thirdly, the many thanksgivings, oblations, burnt sacrifices, and costly offerings, which Solomon, King of Israel, made at the completion, dedication, and consecration of the temple at Jerusalem to God's service. These three did then, have since, and I trust ever will, render the groundwork of Masonry holy.

exception at this liberality of sentiment and conduct, and have charged the institution with demoralizing principles. Because Masons were neither bigots nor enthusiasts, they have inferred that they must be libertines and atheists.

“To be guided by temperance in our personal habits; to have fortitude to resist temptations, and to check improper desires; to let prudence be the ruler of our actions, and justice instruct us to render to every one his due;” is another of the moral lessons of Freemasonry. There can be nothing, surely, exceptionable in this. But the warm and frequent inculcations of charity, brotherly love, and general benevolence, are evil spoken of by those who are disposed to find fault.<sup>12</sup> They ridicule them as “wire-drawn dissertations on the social duties;” informing us that “all declamations on universal philanthropy are dangerous;”<sup>13</sup> and thus

<sup>12</sup> And yet these are the very subjects on which Christ and his apostles loved to expatiate. Refer to the gospel and epistles of our ancient patron St. John the Evangelist, and you will find little else. It is recorded of this celebrated apostle, that when he arrived at so great an age that he was unable to go to church without being carried by his disciples, being incompetent to make long discourses, he used to say to the people, “my dear children, love one another.” And when they grew weary of this concise exhortation, his answer was, “this is what the Lord commands you; and if you do this, you will find it sufficient for your salvation.” What will these cavillers find fault with next, when they condemn us for expatiating on the pure and holy doctrines of the gospel?

<sup>13</sup> See Mr. Robison’s book about conspiracies, &c., page 17 and 345.

the social good of Freemasonry is evil spoken of. But what, then, will be said of Christianity, for teaching the same doctrine of loving our neighbour as ourselves; which extends this charity so as even to include enemies in the sphere of its beneficence; and which denies the participation of its affections to none? A pious divine hath remarked, that, "Philanthropy owes much of its perfection to Revelation, which has enlarged its limits, extended its views, defined its degrees, and increased its objects. Human benevolence is heightened and finished to the last degree, and in the utmost extent, in the comprehensive scheme of Christian charity."<sup>14</sup>

Besides, the universal benevolence which Masonry inspires, is so far from being inconsistent with the indulgence of the private affections and the observance of the lesser charities, that these are the very materials of which it is composed. "The top of the climax of affection cannot be reached without advancing through each intermediate step; nor is it possible to remain at the top, without resting on the ladder by which we have ascended."

Because Masons are styled free, and because in the lodge they stand upon a level, an imputation is brought against them as favouring the modern notions of "liberty and equality."<sup>15</sup> Now the freedom which we profess is perfectly consistent with order, with subordination, and with allegiance. And as

<sup>14</sup> Bidlake's Sermons, vol. i. p. 37, and more largely, p. 194.

<sup>15</sup> See "La voile retiree, par M. Le Franc."

to the equality we cultivate, it is only that voluntary and temporary condescension of superiors to inferiors which takes place during the meeting of the lodge ; where it is considered as essential to unanimity, and promotive of brotherly love.<sup>16</sup> When the members depart to mix again with the world, each man resumes his proper place in society, and retains that honour and respect to which he is entitled by his station, his talents, or his virtues. Perhaps this cannot be better expressed than in the words of our constitutions :<sup>17</sup>—“ You are to salute each other in a courteous manner, as you will be instructed, calling each other brother ; freely giving mutual instruction, as shall be thought expedient, without encroaching upon each other, or derogating from that respect which is due to a brother were he not a Mason ; for though all Masons are, as brethren, upon a level, yet Masonry divests no man of the honours due to him before, or that may become due after, he was made a Mason. On the contrary, it increases respect, teaching us to add to all his other honours,

<sup>16</sup> “ Love subsists only by mutual kindnesses and compliances ; its basis is that principle of equality which ought ever in some degree to reign between man and man, however unequal be their condition in life.” (Dr. Enfield's Sermons, vol. ii. p. 17.)

<sup>17</sup> Chap. iv. . These laws, softening our nature by humanity, melt nations into brotherhood. Happy would it be for the peace of the world were they more universally acknowledged. They would give quiet to the nations. They would annihilate the spirit of martial glory, and utterly debase the pomp of war. They would be instrumental in meliorating the dispositions of men ; in awakening and exercising their virtues ; in exalting their condition and their happiness.



those which as Masons we cheerfully pay to an eminent brother; distinguishing him above all of his rank and station, and serving him readily according to our ability."

How strangely perverse must that judgment be, which infers from such premises that the institution has an unfavourable aspect upon society, as a levelling system, destructive of the grades and distinctions of civil life, and fatal to the very existence of government and order!<sup>18</sup>

This leads me to observe, in the last place, that the political good of Freemasonry is, also, evil spoken of.

In vain is it proved that the primary and essential laws and regulations of the fraternity, require of the members allegiance and submission to the government of the country in which they live; and forbid, in the most positive and solemn manner, their engaging in any plots, conspiracies, or cabals.<sup>19</sup> In vain is it proved that in all ages and countries, the Freemasons have been found to be good and peaceable citizens, the friends of order and public tranquillity. Prejudice rejects all evidence, and is deaf

<sup>18</sup> The judgment must be indeed perverse which can censure such amiable precepts as those above quoted. But when the brethren are lapsing into lukewarmness and indifference, a stimulus is generally furnished by their adversaries. And the more virulently it has ever been opposed, the greater has been its subsequent prosperity. It has always risen from the ordeal purified, like silver seven times tried in the fire.

<sup>19</sup> See the Book of Constitutions, chap. i. sect. 2. "Of Government and the Civil Magistrate."

to every plea. Bribery and corruption suborn false witnesses against the institution. Ministerial jealousy commences the prosecution, and a state pension pays the fees.<sup>20</sup>

Nay, the Freemasons are taxed with the plans and enormities of a German club, with which they had no connection and no acquaintance; and whose principles and practices are diametrically opposite to theirs, and acknowledged to be so even by their most zealous opposer.<sup>21</sup>

Thus, my hearers, have I briefly enumerated the popular prejudices of the present day against Freemasonry.<sup>22</sup> I need not attempt a formal confutation. It must be apparent to every candid examiner that they are illiberal and unjust. Time and expe-

<sup>20</sup> " See scribblers to the charge by interest led,  
The fierce North Briton thundering at their head,  
Pour forth invectives, deaf to candour's call,  
And, injured by one alien, rail at all." (Churchill.)

<sup>21</sup> See the various passages in Mr. Robison's work, in which he makes an abatement in favour of the English Masons; by which he ingeniously contrives, while criminating the whole, to exculpate a part.

<sup>22</sup> Our Rev. Brother Town has some excellent remarks on this subject in his prize essay on Masonry.—" In the formation of all human societies there are first principles, which constitute the basis of union. This holds true in all cases. If, therefore, we desire to arrive at simple matters of fact, and form a correct judgment, as it regards the soundness of those fundamental principles, adopted as the basis of such union, or the true objects contemplated in the organization of any society, this is the time when truth appears with the least incumbrance, and the motive of action is seen under the least disguise. In most cases where moral, benevolent, or humane establishments have been formed, these two points have been clearly developed."

rience will show that they are so; correct the mistakes that are now entertained, and establish the credit of the institution. Its pretensions will appear to be well founded. Its tendency to social improvement, to moral virtue, and to political tranquillity, will be seen and acknowledged. And it will emerge brighter and fairer from the cloud with which ignorance and prejudice seek to envelope and obscure it.

In the meantime, my brethren, as the world will have something to say of us, it much concerns us, for our own sakes, and for the institution's sake, that the report should be in our favour. For this purpose let us pursue the good that is essential to the Order, and which it is eminently calculated to produce.

And let me recommend to the brethren, at whose request I stand here, that discreet behaviour as men and as Masons which shall silence the tongue of reproach, remove the suspicions of prejudice, and smooth the frown of contempt; which shall not only secure their good from being evil spoken of, but gain it the truest praise.

May the lodge this day constituted maintain a high credit in the increasing lists of Masonry! May its benevolent and peaceful influence diffuse joy and gladness over these plains, made memorable by the massacre of those who fell victims of tyranny, but martyrs to liberty! From the shuddering recollection of that horrid scene, let us turn to the happy contrast this day presents. Here are no instruments of destruction; no clangour of battle; no groans of

slaughter; no garments rolled in blood; only the emblems of love and the train of peace.<sup>23</sup> A little band of brothers celebrate as a festival of joy the day which constitutes them a regular society, and consecrates their plans and purposes of charity, social virtue, and happiness. May these plans and purposes produce the most beneficial effects; evince the good of Masonry, redeem its credit with the prejudiced, and establish it with the candid! And may the society, in every part of the world, be influential in diffusing the light of wisdom, aiding the strength of reason, and displaying the beauty of virtue; in lessening the aggregate of human misery and vice, and in extending the bounties of charity and the blessings of peace!

<sup>23</sup> The American version of the ancient charges expresses itself well on this interesting subject. These are the words:—"From the constant desire of true Masons to adorn the countries where they reside with all useful arts, crafts, and improvements, they have been, from the earliest ages, encouraged and protected by the wisest rulers of states and commonwealths; who have likewise thought it an honour to have their names enrolled among the fraternity, and have become the patrons of the Craft. And thus Masonry, having always flourished most in the peaceable times of every country; and, having suffered in a particular manner through the calamitous effects of war, the craftsmen are more strongly engaged and inclined to act agreeably to the prime principles of their art, in following peace and love, as far as possible, with all men. And as political affairs have occasioned discord amongst the nearest relations, and most intimate friends, Masons are enjoined never to speak of, or discuss them, in the lodge."

## DISCOURSE IX.<sup>1</sup>

### ANSWER TO SOME POPULAR OBJECTIONS AGAINST FREEMASONRY.

*“ And when the children of Israel saw it they said one to another, it is manna, for they wist not what it was. And Moses said unto them, this is the bread which the Lord<sup>e</sup> hath given you to eat.”*

EXODUS, xvi. 15.

THE children of Israel, in their travels through the deserts of Arabia towards the land of Canaan, murmured against Moses and against the Lord, because the scanty stores they brought from Egypt were nearly exhausted, and they were ignorant of the means for a new recruit. In particular they wanted bread. They were gratified by a miraculous providential supply. Bread was granted them, bread from heaven !<sup>2</sup> mysterious in its origin and character, but highly agreeable in its relish, salutary in its nature, and nutritive in its qualities.<sup>3</sup>

<sup>1</sup> Delivered at the consecration of St. Paul's Lodge in Groton, August 9, 1797.

<sup>2</sup> Not the bread from heaven properly so called, the manna being only material food sent by the immediate power of God ; the true bread from heaven which giveth life to the world, is Jesus Christ and his doctrine ; not temporal life, as the manna did, but eternal, and not to one nation only, but to the whole world.

<sup>3</sup> Mr. Wellsted, in his Travels in Arabia, says—“ In the Red Sea, on my route to England, I met with a learned Jewish rabbi,

There are circumstances, connected with its bestowment and reception, deserving our particular notice; and the subject will lead to some reflections applicable to the society on whose account we assemble. With this view I propose the following method:—

1. To consider what notice was taken by the Israelites of the provision and refreshment, divinely furnished them;
2. Show what it really was; and
3. Apply the subject to the present occasion, by enquiring what is said of Freemasonry by those who know not what it is, and by describing its real nature and character.

We are first, then, to consider what notice was taken by the Israelites of the provision and refreshment furnished them by a special divine Providence in the deserts of Arabia.

No sooner did they see it than they cried out one to another, “it is manna, it is manna, for they knew not what it was.” Whether this was an exclamation of surprise, a question of curiosity, or an expression of contempt, we shall not decide. Critics and commentators seem at a loss how to understand it.—

who had traversed much of the East, and whose travels had been recently published in India. From him I learned, that on his journey through the desert contiguous to Damascus, far removed from trees or vegetation of any kind, a substance was deposited, which, from his description, in appearance, size, and flavour, accurately resembled the manna of scripture. This was firmly believed by him and the people of the country, to have fallen there as a dew from heaven.”

One says it is this and another that, for they know not what it is.<sup>4</sup> However, it is plain enough that manna, 'let it mean what it will, was not the proper definition nor description of the admirable provision.<sup>5</sup> And so Moses informed them by telling them, "this is the bread which the Lord hath given you to eat." Notwithstanding, they persisted in giving their own opinion of it, though they were unacquainted both with its name and nature.<sup>6</sup> What a strange contradiction! But not stranger than all are likely to fall into who pretend to decide upon matters which they do not understand. "They said one to another it is manna;"<sup>7</sup> and manna it has

<sup>4</sup> Vide Poli. Synops. Criticorum, in loc.

<sup>5</sup> The derivation of the word manna is variously given by learned men. Philo Judæus and Josephus make it to signify, "what is this?" and so do the lxx. and R. Solomon, R. Menachem, and others. Accordingly, it is thus translated in Matthew's, the Geneva, and Doway versions.—It is so rendered, also, by the celebrated Dr. Geddes. But Coverdale renders it, "this is man's;" our translation, "it is manna;" and others, "it is a portion." The declaration that "they knew not what it was," and the reply of Moses, would lead one to suppose that the phrase before was a question. Our only surprise is, that it should afterwards pass into a descriptive name. Thus we use a very vulgar phrase in speaking of something of which we have forgotten the name, and say, "the what do you call it."

<sup>6</sup> Compare Deut. viii. 3, where Moses expressly asserts their entire ignorance of it.

<sup>7</sup> The words in Hebrew are *man hu*, which have a double signification. The Septuagint, which is followed by Josephus, and the Latins read *τί τούτο ἐστὶ*, *quid hoc*, what is this? Marbach and others think this a mistake; for they take *man hu* for *mah hu*, for *mah* signifies *what*, and insert the letter *nun* paralogically for the better sound; while Simlerus says, that *man*, in the Chaldee,

been called ever since.<sup>8</sup> It is no easy matter to alter names. When people misjudge at first, it is very difficult to rectify their opinion.—Ignorance is blind and perverse; prejudice is positive and obstinate. What is misconceived and misapplied seldom afterwards retrieves its real estimation. Men are apt to judge at large, reflect at random, and condemn at a venture; without waiting for a patient examination or satisfactory evidence. Now, nothing

signifies *what*. There is no reason, however, to think that Moses would use a Chaldee word here. The Hebrew word being *man*, and not *mah*, it is more likely to be derived from the root *manah*, which signifies to number or prepare, because it fell in such great number or quantity, and was a gift or meat prepared for their use without any labour.

<sup>8</sup> “It is clear,” says Dr. Kitto (Hist. Palest. vol. i. p. 212), “from the very name, that the Israelites were previously unacquainted with the substance which they called manna; and it is strongly implied in the command to preserve a vessel of it for a memorial, that it would be seen by them no more; for to preserve a specimen of that which nature continued abundantly to produce, would have been absurd. In considering this matter, it appeared important to ascertain the peculiar species of tamarisk, to the product of which the Arabs give the name of *man*. Fortunately, Burckhardt gives the Arabic name of *tarfah*. Now this is the *tamarix gallica*, one of the plants which M. Delisle sets down in his list of those which grow spontaneously in the valley of the Nile, and also in his list of those which are common to Egypt, Barbary, and Syria. It also occurs very frequently in Arabia Petræa and Mesopotamia. There is, in fact, scarcely any product which could have been better known to the Hebrews before and after their wandering in the desert. They could never have been at a loss to know what it was; and any attempt to persuade them that it was a miraculous supply of food from heaven, could only have occasioned laughter and disgust. The *tarfah* of Arabia, therefore, could not be the manna of Scripture.”



can be more contrary both to equity and sound reason than such precipitate judgments. Those who build opinions upon conjectures must often be in the wrong. They may make gross blunders, and do great injustice. The apostle Jude gives such a rebuke: "these," says he, "speak evil of the things they know not." It has been the practice of vulgar ignorance to abuse what it could not comprehend; and to assert that there must be faults, where it had not the sagacity to discover excellence.<sup>9</sup>

II. But I proceed to enquire what this wonderful provision really was, about which they were so ignorant.

That there should no doubt remain in the minds of those to whom it was sent, Moses informed them that it was the bread which the Lord had given them to eat.<sup>10</sup> In like manner David calls it "the corn of heaven," and "angels' food."<sup>11</sup> The

<sup>9</sup> "Trifles light as air," often tried in the balance and found wanting, sink as deeply in unfurnished minds, and make as much impression there, as difficulties of a weightier nature; like feathers descending in a void, with a force and velocity equal to that of much more substantial and massy bodies.

<sup>10</sup> Oleaster and others think that bread, in the above passage, may be understood generally of any kind of nourishment or food. But Augustine was of a different opinion.—"Nam isto nomine carnes complectuntur; ipsa enim alimenta sunt." The flesh and bread were evidently two distinct things. Bread is made of corn, but the manna was not; and therefore the bread must be understood of the substitute, as the foundation and stay of other meats, which serve to strengthen man's heart (Psal. civ. 14), whence they were directed to use it in the same manner as bread, viz., by grinding, baking, and making cakes of it. (Num. xi. 9.)

<sup>11</sup> Psal. lxxviii. 24, 25. See also its true name in Neh. ix. 15.

Scripture describes particularly its appearance and properties, and mentions its coming down with the dew; alike the gift of refreshment from above.<sup>12</sup> And it retains still its fame in the East, being called "celestial sweetmeat."<sup>13</sup> Nor can there be any propriety in denying to the gift its real character and intrinsic value, because its appearance was not prepossessing. It is sufficient that its origin was divine, and its uses excellent. If this could not recommend it, we may expect that the best things and richest blessings will be treated with neglect, or spurned with contempt.<sup>14</sup>

<sup>12</sup> And therefore it could not be the *tamarix mannifera* of Ehrenberg, as is supposed by the Arabs; the produce of which is the substance sold in Europe, at the present time, under the designation of manna. It is found collected in small globules on the branches of the trees, and falls during the heat of the day beneath them.

<sup>13</sup> "Les orientaux appellent la manne qui tomba aux Hebreux dans le desert, la dragee ou confiture de la toute puissance, ce que les Arabes signifient par Haluat al Kodrat et les Turcs par Kodret Kalvasi." Herbelot, Biblioth. Orientale. The Greeks called it *æromeli*, aerial honey. Athen. l. 11, and Dios. lib. 2. cap. 101. The Bedouins regarded it as a luxury, and use it for all the purposes of honey; but if taken in any large quantity it is said to prove a mild laxative.

<sup>14</sup> "The history of manna," Dr. Kitto says, "seems to us very remarkable. We incline to think it the greatest of the Old Testament miracles, and the one that least admits of even a plausible explanation on natural principles. Yet there is not, for this very reason, one of the miracles which more vigorous efforts have been made to explain, all ending in most egregious failure. In fact, this is not one miracle, but a most astonishing combination of many. It was a regular supply of food, a substitute for corn, for nearly forty years; it fell around the camp of the Israelites

That it possessed remarkably palatable and nutritive qualities is evident, both from the divine design of its bestowment, and from its use. The author of the Book of Wisdom says, that it so accommodated itself to every one's taste as to prove agreeable to all. His words are—"Thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour;<sup>15</sup> able to content every man's delight, and agreeing to every taste. For thy sustenance declared thy sweetness unto thy children, and, serving to the appetite of the eater, tempered itself to every man's liking."<sup>16</sup>

regularly, in all places and at all seasons, during all their removals; the supply was regularly intermitted one day in every week, compensated by a double supply the preceding day; it became unfit for use if kept to the next day, and yet once a-week it might be kept for two days; and when the miracle was about to be discontinued as no longer necessary, a pot full of it was directed to be laid aside, and preserved as a memorial to future generations."

<sup>15</sup> From its having retained the name, and being found in such a locality, the thoughts naturally wander to the event recorded in holy writ; and though well pleased could we establish a further identity with the substance there described, yet, when we are told that the latter rained from heaven, was collected during six days only, and would not keep more than one, we are compelled, however reluctantly, to abandon further expectation of doing so. For our own part, we abandon this expectation without the least reluctance. Either the Israelites did, as the Scriptures affirm, or they did not, eat bread from heaven in the wilderness. We can conceive no middle alternative; and it is, to our notions, anything but consistent with sound judgment to expect to find in the manna bearing tamarisk, or in that of any other tree which could grow in the wilderness, the substance which afforded food for forty years to the millions of Israel. (*Hist. Palest.* vol. ii. p. 267.)

<sup>16</sup> *Wisdom*, xvi. 20, 21.

From modern samples of this substance, as it is gathered in the East, we perceive that it has the appearance of condensed honey, and a taste of agreeable sweetness. A late celebrated traveller into Arabia says—"It is used now as sugar in several dishes; it is nourishing, and when newly gathered has no purgative qualities."<sup>17</sup> Its medicinal effects are probably occasioned by its being left some time; in consequence of which it ferments in a degree, becomes candied, and loses its relishing taste and nutritive properties. To the Israelites, who were obliged to consume, each day, their given portion, it afforded an agreeable, nourishing, wholesome repast; and was their principal aliment during a period of forty years.<sup>18</sup> Though liable to corruption, it did not become bad, unless improperly used or unlawfully abused.<sup>19</sup> And the best things are perverted and debased by ill usage.

It is also worthy of remark that it had moral tendencies. It was granted in daily showers, that they might be kept in a continual thankful de-

<sup>17</sup> Nieburr, vol ii. 362, of the translation, and Father Pinolo, describing that of California, which falls, as is supposed, with the dew, says, that, without the whiteness of refined sugar, it has all its sweetness.

<sup>18</sup> The great abundance of this heavenly bread, which should overflow and fall everywhere, is likened to the rain, that both poor and rich might have enough, and coming from heaven, was designed to teach them, that although the earth was barren below, God could command the heavens above to nourish them, that they should be no more diffident or distrustful.

<sup>19</sup> Exodus, xvi. 20.

pendance upon divine Providence.<sup>20</sup> It was in such small grains, and was so scattered, that they were obliged early and seasonably to begin their work of collecting it, or they would fail of a supply. Thus were they taught industry; and learned that their own endeavours were to be united to the assistance, and to co-operate with the grace of God. And a double portion on the last day of the week, and its non-appearance on the Sabbath, gave them a very striking intimation that the institution of a day of actual rest from labour was to be religiously and devoutly observed.<sup>21</sup>

The manner, too, in which it was distributed was admirably calculated to excite and encourage a spirit of liberality and generosity, a willingness to impart to those whose industry had been less successful, or who were unable to gather for themselves;

<sup>20</sup> That which we now call manna, does not fall every day, as it did to the Israelites, but only in very rainy seasons; and then only in the middle of summer. It drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns, which always cover the ground beneath the tree in its natural state. It must be collected before sunrise, or it is lost; because it is melted by the heat of the sun. The Arabs strain it through a piece of cloth, and preserve it till the following year, when it is eaten with their bread.

<sup>21</sup> On this subject Origen expatiates on the excellency of the Christian Sabbath above that of the Jews', proving that the manna began first to fall upon that day. His words are these—"Si sex diebus, &c. If the manna were gathered six days together, as the Scripture saith, and ceased upon the seventh, which is the Sabbath, it evidently began on the first day, which is our Sunday."

for in measuring their respective gatherings before they went to their tents, those who had collected a greater quantity than sufficed for their immediate need or use, freely gave the overplus to those who had not enough. "So that he who gathered much had nothing over, and he that gathered little had no lack."<sup>22</sup> In this sense the words are understood by the Apostle, (2 Cor. viii. 14, 15,) who uses the passage as an apt illustration of his most excellent argument for that happy equality in the distribution of the good things of this life, which our mutual relation to each other and particular exigencies may require; that he who abounds should willingly impart of his superfluity, so that he who is destitute may obtain a competent supply.

It would be easy to point out the very striking resemblance which Freemasonry bears to the moral qualities and purposes here enumerated,<sup>23</sup> but it is

<sup>22</sup> Some gathered more, and some less; but as the whole was afterwards measured out at the rate of a homer to each person, he who gathered much had nothing over, and he who gathered little had no lack. They were then fully instructed in the nature and use of this marvellous food. They were told—indeed they saw—that all which remained ungathered dissolved in the heat of the sun, and was lost. They were also informed that the quantity collected was only intended for the food of the current day; and that if any of it were kept till the next morning, it would corrupt and breed worms. Notwithstanding this, some of the people did, out of curiosity or precaution, save some of it, which in the morning was found to be in a condition so stinking and full of worms, as to be entirely unfit for use. (*Hist. Palest.* vol. i. p. 194.)

<sup>23</sup> Sir Walter Scott, in one of those splendid tales of fiction which have immortalized his name, describes a small spot of

too obvious to need a more particular reference. I shall, therefore, go on to make one more remark, in which the analogy is also apparent.<sup>24</sup>

verdure amidst an arid waste, which was figuratively denominated the *Diamond of the Desert*. Amongst Irishmen, too long estranged by political feuds and sectarian contentions, Freemasonry may be esteemed as the moral Diamond of the Desert, within whose hallowed precincts are united men of worth of every class, holding the most antagonistic principles—united by a mysterious and unrevealable bond—joined by a tie of brotherhood, which tends to the subjugation of prejudice, the development of charity, and the masterdom of those absurd and irreligious antipathies, which array in hostility—creatures of the same God, for all of whom, without distinction, the great sacrifice of Calvary has been consummated. (O’Ryan, *Freemasonry Contrasted with Intolerance*, p. 4.)

<sup>24</sup> Dr. Mackey, in his “Mystic Tie,” page 47, has given an anecdote which illustrates the above observation. A reverend gentleman, residing in one of the towns of the State of —, having connected himself with the masonic fraternity, the incident gave great offence to his ministerial brethren, and he was summoned before the ecclesiastical tribunal of the church of which he was a member, for trial. His judges convened at the appointed time and place; and on his confession of the offence, demanded of him that he should formally renounce Freemasonry. This he peremptorily refused to do. It was consequently determined that he should be excommunicated; and just as they were about to pass the sentence which was to cut him off from the church, a venerable minister arose, and suggested that the matter should be dismissed for the present, and one of the brethren be appointed to join the masonic fraternity, so as to be able, at the next meeting, to report the nature of the dark deeds in which the accused was supposed to have participated. The suggestion was considered a good one, and the venerable proposer was himself appointed to make investigation. Accordingly, he laid his petition before a lodge, and in due time became a Master Mason, the brethren knowing nothing of the circumstances which led to his application to be admitted amongst them. At length the day to

After all, there were some things in the nature of this heavenly provision which could not easily be accounted for. Where it was prepared, and how it was made, they could not tell. There they were in the dark. Why the same substance which melted and evaporated in the heat of the sun when it was left exposed in the field, should, only upon being brought into the tent, become of so condensed a consistence, that it might be beaten to powder in a mortar, or ground in a mill, and baked in an oven,<sup>25</sup> was beyond their comprehension. And why it should be endued with such a religious reference to the observation of the Sabbath, that none fell on that day, and a double quantity the day before, was a circumstance that excited their surprise. Surprise sometimes degenerates into stupidity. Oftener than once they despised and loathed this miraculous and delicious provision.

Such is the pride of the human understanding, that it has no great opinion of that which it cannot fully comprehend. Whatever has anything of mystery in it is very likely to be slighted. Though it possess all the characters of excellence, and all the recommendations of utility, yet if it elude investi-

which the ecclesiastical tribunal had been adjourned arrived. The official functionaries met, and the new Mason was called upon for his report. It was made; but to their astonishment, perhaps to their disappointment, the substance of it was—"You had better dismiss the charge, for there is no evil, but much good, in Freemasonry." The effect was astounding, and the consequence was an immediate adjournment.

<sup>25</sup> Numbers, xi. 9.



gation, and have some secret qualities “past finding out,” doubts will be immediately entertained whether it be “worthy of all acceptation,” and opinions propagated tending to lessen its character and deny its importance. This was the case with regard to the heavenly refreshment furnished in the wilderness to the Israelites. They valued it not because they lacked “the onions, the leeks, and garlicks of Egypt.” Hear their discontented sneers. “But now our soul is dried away; there is nothing at all, besides this manna, before our eyes.”<sup>26</sup> A like spirit of disapprobation and rejection the same nation discovered of God’s most precious gift. They murmured at Jesus because he said “Your fathers did eat manna in the wilderness, and are dead. I am that bread of life which cometh down from heaven, of which if a man eat he shall live for ever.”<sup>27</sup> They rejected the Messiah before they adverted to the divine authority of his credentials. This and the former circumstance with which it was compared, could be only from prejudice;<sup>28</sup> for prejudice is a judgment formed beforehand, without examination. How unreasonable and unjust

<sup>26</sup> Numbers, xvi. 6.

<sup>27</sup> John, vi. 41, 51.

<sup>28</sup> Prepossession hurries people to condemn what they will not have patience to understand. Happily, at the present day these prejudices lose much of their pristine obstinacy. “Time has allayed the violence of party, and checked with a cool discretion the tumults of opposition. Mankind, superior to national predilection or the barriers of policy, begin to follow the genuine dictates of reason and religion, and honour the wise and the good, whatever be their country or their creed.”

must such a judgment be!<sup>29</sup> And how great a bar to all after information! For, if the mind be warped by prepossessions, free enquiry into the merits of a cause is prevented. Prejudice restrains all candid interpretations of motives or principles. It discolours every object, or represents it in a false light.<sup>30</sup> It leads to a decision equally ungenerous and unfair; for it often presumes to consider the most slight and frivolous circumstances as satisfactory materials for confident assertion and decisive sentence. It is the immediate and copious source of evil surmises and unkind suspicions. It gives rise to a caviling censoriousness, mean insinuations, and sarcastic sneers. Wherever there is a secret bias of mind previously formed, it will catch readily at every little incident and appearance to increase its own propension; and turn every current of observation into its own corrupt channel. It perverts and misrepresents the very best things; turns honour into disgrace, merit into mischief, Christianity into superstition, and virtue into vice.

Cautioned and instructed by our subject, and the remarks which it has suggested, let us not, my hearers, form our opinion either of persons or things too hastily; and never proceed upon surmises and precarious conjectures. There is danger in making

<sup>29</sup> “ Qui statuit aliquid, parte inaudita altera,  
Æquum licet statuerit, haud æquus erit.

(Seneca in *Medea*.)

<sup>30</sup> “ I will no less hate,” says a modern writer, “ to tell than to hear slanders. If I cannot stop others’ mouths, I will stop my own ears. The receiver is as bad as the thief.”

up a precipitate judgment. Hasty conclusions are the chief cause of all our mistakes and errors. Let us not forget to examine before we judge; and to understand before we decide. To ridicule things we never took pains to enquire into, would be unfair. To condemn practices, the ground and foundation of which we never examined, and know nothing about, would be unjust and cruel. A discreet person will avoid being peremptory in his remarks, and decline hazarding an opinion upon that of which he is either totally ignorant, or but partially informed. He follows the prudent counsel of the ancient wise man—"Blame not before thou hast examined the truth. Understand first, and then rebuke. Answer not before thou hast heard the cause; and strive not in a matter that concerneth thee not." "He that answereth a matter before he heareth it, it is folly and shame unto him." Upon the same principle of equity is that maxim in common law, "Every man is presumed to be innocent till he is proved to be guilty." No one is to be arraigned without evidence, nor condemned before he has made his plea of defence. Verdict is never passed upon a cause unheard.

It is a good rule, in all doubtful matters, to suspend our opinion at least till positive proof is obtained on which to found it. Until we have fully ascertained the real state of the case, let us always be willing to put the fairest construction it will admit; and even to hope the best of a thing.

where appearances are against it.<sup>31</sup> Where doubt hesitates, let candour prompt; and where justice balances, let mercy prevail. Even where we find ourselves obliged to blame the principles of a certain sect or party, let us not be so uncharitable as to confound all its adherents and followers under one general indiscriminate censure. Especially let us not charge them with such consequences of their tenets as they disavow.

Lastly. Where we know but in part, and see but in part, we will have the modesty not to presume to decide upon the whole. Carefully will we avoid all prejudice, and all asperity of opinion. We will be kind and liberal both in sentiment and conduct; encourage in ourselves, and approve in others, whatever tends to promote the interests of mankind, and contribute to the refreshment of life;

<sup>31</sup> In the preface to the Statutes of the Order in Sweden, we find the following remarks by Charles XIII.—“Among the duties that have devolved upon us, in accepting the crown of Sweden, none is more important than that of recompensing merit which is exerted for the public good. If fidelity, bravery, talent, and industry have often been rewarded by us, we must no longer forget those good citizens who, in a more limited and less brilliant sphere, secretly bestow their assistance upon the unfortunate and the orphan; and who leave, in the habitation of poverty, the traces, not of their names, but of their good deeds. As we desire to honour these virtuous actions, which are not provided for by the laws of the kingdom, and which are too rarely presented to the public estimation, we cannot hesitate to extend our particular good will towards the society of Freemasons, whose government we ourselves have administered, over which we have presided, and whose dogmas and institutions we have cultivated and propagated.”

and will humbly hope, by the exercise of amiable dispositions and beneficent actions towards each other, sanctified and perfected by piety towards God, to become prepared for that glorious society on high, where we shall be permitted to eat of the hidden manna, and honoured also with the possession of the white stone, in which is the new and mysterious name written which no man knoweth saving he that receiveth it.<sup>32</sup>

I have dwelt the longer upon this part of the subject, because from prejudice, as well as from ignorance, arise most of the objections against Freemasonry, and all the misrepresentations of its principles and practices.<sup>33</sup> As the origin of such dislike to our institution is so well known, it might be deemed paying too great respect to its cavils to take any notice of them all. In general it is best to despise the invectives of calumny, and smile at the impotence of malice; to disdain taking any notice of groundless surmises; and not to give ourselves the trouble of listening to the queries of the ignorant, or of confuting the opinions of the preju-

<sup>32</sup> Revelations ii. 17.

<sup>33</sup> "Of all societies, ancient or modern, the most worthy and respectable is the Order of Freemasons, which society has been rendered very famous, and spread themselves with inconceivable celerity into every corner of the world where arts and learning have found a name. But their worth has also raised them up many enemies, who are the less to be pardoned, as the only motive of their intemperate rancour is their ignorance." See the *Apology for the Freemasons*, occasioned by their persecution in the Canton of Berne; translated from the French. Frankfort, 1748. 12mo. *Golden Remains*, vol. iii. p. 78.

diced and captious. But lest it should be thought that we are desirous of evading an answer from an inability to vindicate, we shall now condescend, as was proposed—

III. To enquire what is said of Freemasonry by those who “know not what it is.”

The opinion of the initiated is well known. \* They all unite in commending the society with a warmth that borders upon enthusiasm. They discover an attachment to it, at which ignorance wonders, and prejudice sneers.<sup>34</sup>

† One of the most frequent objections urged against Freemasonry, is “the profound secrecy observed upon certain parts of the institution.”<sup>35</sup> It is queried how it is consistent with those principles of good-will which we profess, to conceal anything from the world. We answer, that the principles and privileges of the institution are open to all such as are

<sup>34</sup> Those who have entered minutely into the history of Freemasonry, have not failed to find it eventful and interesting; although various efforts have been used to disturb its tranquillity and diminish its importance. In most cases, however, dissatisfaction has been obliged to yield to conviction; and the groundless imputations of enmity, have been silenced by a display of the virtues the institution recommends and excites, and the laudable effects it produces. Among all nations, its salutary influence is sensibly felt, and its beneficial tendency acknowledged. And (though, like the common blessing of light, unheeded in its silent operation,) men are ignorantly indebted to it, as a principle, for some of the most disinterested exertions of generosity, and some of the sweetest intimacies of endearing friendship and social life.

<sup>35</sup> And yet, deprived of its secrecy, the institution would be shorn of half its genial and beneficial qualities.

qualified to receive them; but of these qualifications we must reserve the power of judging for ourselves.<sup>36</sup> To the wise and virtuous, the arcana of the Craft, under proper sanctions, are freely communicated.<sup>37</sup> But to reveal them to the ignorant and vicious, would be prostituting their purpose and profaning their sanctity. To divulge them in common, would be to annihilate the society; because they are its distinguishing features, the characteristics of the Order, and the means of its preservation. Without them, therefore, it could not subsist. Besides, were all men acquainted with them, without regard to selection or desert, the peculiar obligation to good offices arising from the institution would revert back to the general duty of all mankind, and be subject to all those deductions it now meets with in the world at large, and against which it is our endeavour to guard.

However, to have secrets is not peculiar to Freemasonry. Every trade, every art, and every

<sup>36</sup> “Φυσικων τινωι οιμαι ανδρων και θεολογων, προς μεν τοις βεβηλοις τας εγκατεςπαρμενας τουτοις επινοιας μη παραγυμνουντων, αλλ’ εν ειδει μυθου προκατηχουντων. Τοις δε εποπτικωτεροις και ανακτορων εντος, τη πυρφορω των οντων λαμπαδι, φανωτερον τελουντων. Τουτο τι και ημιν, ευμενια μεν ειη των ειρημενων, τα μυσικωτερα δε ‘αρρητω σιγη τετιμυσθω.’”

(Heliodorus, *Æthiop.* lib. ix. p. 424, edit. 1619).

<sup>37</sup> Our lodges are open to every candid enquirer; and I speak confidently when I say, that if our most virulent opposers were to make the experiment, and seek for initiation, following up the ceremony, and studying the true principles of the Order, they would become converts to the system, and vindicate heartily what they now condemn.

occupation, has its secrets, not to be communicated but to such as have become proficient in the science connected with them, nor then but with proper caution and restriction; and oftentimes under the guard of heavy penalties. Charters of incorporation are granted by civil governments for their greater security, and patents for their encouragement. Nay, every government, every statesman, and every individual, has secrets, which are concealed with prudent care, and confided only in the trusty and true.<sup>38</sup>

, We only claim a like indulgence; "that of conducting ourselves by our own rules, and of admitting to a participation of our secrets and privileges such as choose to apply for them, upon our own terms. So far from wishing to deprive any one of the light we enjoy, we sincerely wish all the race of men were qualified to receive; and if so, our door shall never be shut against them, but our lodge, our hearts and souls, shall be open to their reception."<sup>39</sup>

Nothing more, surely, need be said in apology for the mystery and concealment Freemasons profess. I will proceed to another objection allied to the foregoing, which ignorance also has surmised and prejudice propagated.

<sup>38</sup> "To have revealed," says Milton,

"Secrets of men, the secrets of a friend,  
How heinous had the fact been, how deserving  
Contempt and scorn of all, to be excluded  
All friendship, and avoided as a blab,  
The mark of fool set on his front."

<sup>39</sup> Rev. J. M'Conochie's sermon before the fraternity at Penrith, 1796, p. 22.



It is pretended that "all who are initiated must swear to conceal certain secrets before they are communicated to them, or they have it in their power to examine their nature and tendency: and that this practice is unlawful." There would be some force in this objection were the obligation in itself immoral, or the communications and requirements incompatible with the great laws of religion or civil society: the very reverse of which is the case.

What the ignorant call "the oath" is simply an obligation, covenant, and promise, exacted previously to the divulging of the specialities of the Order, and our means of recognizing each other; that they shall be kept from the knowledge of the world, lest their original intent should be thwarted and their benevolent purport prevented. Now pray what harm is there in this? Do you not all, when you have anything of a private nature which you are willing to confide in a particular friend, before you tell him what it is, demand a solemn promise of secrecy? And, is there not the utmost propriety in knowing whether your friend is determined to conceal your secret before you presume to reveal it?<sup>40</sup> Your answer confutes your cavil.

<sup>40</sup> Obligations of this nature have been common to all nations in every age of the world. They usually touched an altar when they made a solemn oath, calling upon the god to whom it was dedicated, as a witness; and invoking his punishment if their testimony was untrue. The Egyptians generally swore by the life of Pharaoh; because, as Selden justly observes, in his "Titles of Honour," (p. 45,) the names of gods being given to kings, or

It is further urged against Freemasons, that "Their society is not founded on universal benevolence, because they oblige themselves to be kindest and most generous to their own members." That our first and choicest services are paid to our brethren, is true; but then we think it would be the greatest injustice if it were otherwise. Certainly a difference ought to be made between those who have a claim upon our assistance and charity, and those who have not. As our benevolence can reach only a few of the infinite number that need comfort and support, some discrimination is necessary: and what more proper than to give a preference to those who are allied to us by the strict bands of brotherhood and affection? So the Apostle exhorts the Christians to do good as they have opportunity to all men; but enjoins their special and distinguishing regards to such as are of the household of faith.<sup>41</sup>

Yet, though we give a decided preference to such as have been tried, and proved, and found to be worthy; and have, in consequence, been made members of the masonic family; we are known to profess and practice charity unconfined and liberality unlimited, and to comprehend in the wide circle of our benevolence the whole human race.

It is also frequently argued against Freemasonry, account of their virtues, gave rise to the custom of swearing by them. This continued down to the time of Aben Ezra, (A. D. 1170,) when Egypt was governed by caliphs. And if any person who took this oath was convicted of perjury, the punishment was death.

<sup>41</sup> Galatians vi. 10.

that "Some of those who belong to it are intemperate, profligate and vicious."<sup>42</sup> But nothing can be more unfair or unjust than to depreciate or condemn any institution, good in itself, on account of the faults of those who pretend to adhere to it. The abuse of a thing is no valid objection to its inherent goodness.<sup>43</sup> Worthless characters are to be found, occasionally, in the very best institutions upon earth. "If the unworthiness of a professor casts a reflection upon the profession, it may be inferred, by parity of reason, that the misconduct of a Christian is an argument against Christianity. But this is a conclusion which, I presume, no man will allow; and yet it is no more than what he must subscribe to who is so unreasonable as to insist on the other."<sup>44</sup> Nor is it any evidence that civil laws and political institutions are hurtful or unserviceable because there

<sup>42</sup> This reproach would be avoided if every brother would learn his masonic duties by a regular attendance at the lodge. By the ancient rules and usages of Masonry, which are generally introduced into the by-laws of every lodge, no plea was judged sufficient to excuse any absentee, unless he could satisfy the lodge that he was detained by some extraordinary and unforeseen necessity.

<sup>43</sup> The ancient Charges provide that every brother ought to belong to some regular lodge, and should always appear therein properly clothed; truly subjecting himself to its regulations and by-laws. He must attend all meetings, when duly summoned, unless he can offer to the Master and Wardens such plea of necessity for his absence as the said laws and regulations may admit.

<sup>44</sup> See the excellent sermon of the Rev. Bro. Brockwell, preached at Boston, 1749. Reprinted in "The Golden Remains of the Early Masonic Writers," vol. i. p. 89.

are corrupt citizens and disorderly members of a community.<sup>45</sup>

The fact is, the best things may be abused. The bread of heaven grew corrupt when used indiscreetly. The common blessings of life are turned into curses if misapplied.

When you see base and unworthy men among the Freemasons, depend upon it the fault is not in the institution, but in themselves. They have deviated from the principle of the craft. They have counteracted their profession, and are as bad Masons as men.

The greatest precautions are used to prevent the admission of unworthy characters. If from want of proper information, or from too charitable constructions, such are introduced, we deeply regret the mistake, and use every proper method to remedy the evil.<sup>46</sup>

Nor do we pretend to say that those only in whom we were deceived bring discredit on the institution. There may be in Masonry, as there has been in Christianity, a falling away, or a fading in

<sup>45</sup> An excellent argument; and it is extraordinary how frequently it has been overlooked by those who are unfriendly to the Order, who generally charge the vices of individuals upon the community at large.

<sup>46</sup> Our general constitutions and private by-laws are equally explicit on this important point. But alas for the imperfection of all human laws! we are unfortunately as incapable of guarding against the occasional admission of improper persons, as the laws of our country are inefficient to prevent a criminal aggression on the property of individuals.

the once famed goodness of many of its members.<sup>47</sup> Some there are who have been admitted with the best proofs of a good, a faithful, and a well-substantiated character. Their name was beauty, and their actions praise.<sup>48</sup> Their families were happy, their neighbourhood satisfied, and the community honoured, by their virtues and their worth; and Masonry itself boasted the uprightness, constancy, and integrity with which they were distinguished. But now, alas! all, perhaps, have reason to lament, “that the fine gold is become dim, and the most pure gold changed.”

Such defections, you must be sensible, are not unfrequent in all societies: for, in this fallen world, societies are formed of men; and men are fallible, imperfect, frail. But whether such disasters, such apostacy, should reasonably disgrace the institution,

<sup>47</sup> Rev. J. Inwood’s sermon at Dartford, 1796. “Golden Remains,” vol. 4, p. 111.

<sup>48</sup> Thus in our author’s charge to an E. A. P., he addressed the newly-initiated candidate by observing—“Our good opinion of you induced us to receive with pleasure your application, and vote unanimously to admit you into our society. We have always wished to bring into our alliance the wise and the good; that, while we attach them to us by the light we convey, we may borrow lustre for our institution from their talents and their virtues. Let our expectations of you be all accomplished. Retain, we entreat you, that goodness of heart, that fair fame, that purity of intention, and love of virtue, of which we believe you now possessed, and of which the spotless vestment wherewith you are now girded, is at once the emblem, the badge, and the reward. Be just to yourself and to us, to your profession and engagements; and it will be apparent to all that, in becoming a Mason, you become a better man.”

or be thought proofs of its immorality, judge ye: but "judge righteous judgment."

We do not hesitate to appeal to the world in justification of the purity of our moral system. Our Constitutions are well known: we have submitted them freely to general investigation. We solemnly avouch them as the principles by which we are governed, the foundation on which we build, and the rules by which we work. We challenge the most severe critic, the most precise moralist, the most perfect Christian, to point out anything in them inconsistent with good manners, fair morals, or pure religion. We feel assured that every one who will take pains to consult the book must be convinced that the institution is friendly to the best interests of mankind, well calculated to meliorate the disposition and improve the character, and to adorn its faithful adherents with every natural, social and moral virtue.

IV. This remark leads me to show as I proposed, in the last place, what Freemasonry really is.

It is a moral Order of enlightened men, founded on a sublime, rational, and manly piety, and pure and active virtue; with the praise-worthy design of recalling to our remembrance the most interesting truths in the midst of the most sociable and innocent pleasures,<sup>49</sup> and of promoting, without ostentation, or hope of reward, the most diffusive benevolence, the most generous and extensive phi-

<sup>49</sup> ——— "Miscuit utile dulci,  
——. delectando, pariterque monendo." (Horace.)

lanthropy, and the most warm and affectionate brotherly love. The members are united together by particular obligations, and acquainted by certain signs and tokens, preserved with inviolable secrecy, from remotest ages. These were originally adopted in order to distinguish one another with ease and certainty from the rest of the world ; that impostors might not intrude upon their confidence and brotherly affection, nor intercept the fruits of their beneficence. They become an universal language, which “ notwithstanding the confusion of foreign tongues, and the forbidding alienation of custom, draws from the heart of a stranger the acknowledgment of a brother, with all its attending endearments.”

The decorations and symbols of the Craft, which are those of a very common and useful art,<sup>50</sup> and the phraseology, which is borrowed from its higher Orders, serve to characterise an institution which might justly claim more noble devices ; and at the same time are used either as emblems or indications of the simplest and most important moral truths.

It collects men of all nations and opinions into one amiable and permanent association, and binds them by new and irrefragable obligations to the discharge of every relative and moral duty : and thus becomes the most effectual support and brightest ornament of social life, and opens a wider channel for the current of benevolent affections, and a new source to human happiness.

Its laws are reason and equity : its principles,

<sup>50</sup> Architecture.

benevolence and love ; and its religion, purity and truth. Its intention is, peace on earth ; and its disposition, good-will towards men.

“ I think,” says a fine writer,<sup>51</sup> “ we are warranted in concluding that a society thus constituted, and which may be rendered so admirable an engine of improvement, far from meriting any reproachful or contumelious treatment, deserves highly of the community ; and that the ridicule and affected contempt which it has sometimes experienced, can proceed only from ignorance or from arrogance ; from those, in fine, whose opposition does it honour, whose censure is panegyric, and praise would be censure.”

Assuredly then, my hearers, you will with me congratulate the members of St. Paul’s Lodge on the agreeable event of this day.

Right worshipful Master, worshipful Wardens, respected Officers, and beloved Brethren, accept my affectionate salutations ; accept the felicitations of all the friends of Masonry. We are pleased with your harmony and zeal, and rejoice in your establishment and prosperity. Your success is connected with the best interests of humanity. May the social virtues you cultivate and the heartfelt pleasures you experience in the lodge, be your companions through life ! Their mild influence, their benignant spirit, will animate every scene of duty, alleviate every corrosion of care, heighten every sensation of joy,

<sup>51</sup> Rev. Dr. Milne, Grand Chaplain, in a sermon before the Grand Lodge of England, 1788.



and in the hour of dissolution shed divine transport on your souls.

Let all my brethren present be willing I should remind them that in vain do we attempt the vindication of our most excellent society, or the commendatory description of its purposes and requirements, if our conduct contradict our profession. Let us, then, be cautious to avoid all those improprieties and vices which might tarnish the lustre of our jewels, or diminish the credit of the Craft. Masonry will rise to the zenith of its glory, if our lives do justice to its noble principles, and the world see that our actions hold an uniform and entire correspondence with the incomparable tenets we profess. Thus we shall "obtain a good report of them that are without;" "and those who speak evil of us will be ashamed, seeing they falsely accuse our good conversation," and misrepresent our generous purpose. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."<sup>52</sup>

<sup>52</sup> Individuals have passed various opinions respecting its purity and usefulness. One says it is a modern institution, and therefore of little value; another terms it frivolous, and consequently contemptible. A third calls it anti-Christian, and warns the public to avoid it as a snare. Others affirm that it is behind the advancing spirit of the times, and therefore obsolete. But let any one candidly judge it by its fruits, which is the great Christian criterion by which all things ought to be tried, according to the divine fiat of its founder, (Luke vi. 44.) We feed the hungry, clothe the naked, comfort the sick, relieve the distressed, and provide for the fatherless and the widow. Is any one hungry?

Remember that we are the associated friends of humanity; that our sacred union embraces in its philanthropy the amities of the gospel; and that charity, in its kindest exercise and largest extent, is our distinguishing characteristic. Others wear the warmth of summer in their face, and the coldness of winter in their heart; but a Mason's disposition should be mild as the breeze, open as the air, and genial as the sun; cheering and blessing all around him; and his deeds pleasant as the clear shining after the rain, and refreshing as the dewy cloud in a harvest day.<sup>53</sup>

May the assembly at large be convinced that prejudices against Freemasonry are ill founded, and that the society is worthy of high encouragement and warm commendation.

Finally, let us all pray that the privileges of equal right may be widely extended, and all men become free; that wars and contentions may be for ever terminated; that peace and happiness may be the uninterrupted enjoyment of all mankind; and to God ascend the universal, united, unceasing ascription of love, and joy, and praise!

we give him meat;—is any one thirsty? we give him drink;—naked? we clothe him;—sick? we visit him;—in prison? we come unto him with the message of mercy. Whatever may be the opinion of our opponents on such deeds as these, we have the satisfaction of knowing that an approving sentence will be pronounced at the last day. Consult Matt. xxv. 34, to the end of the chapter.

<sup>53</sup> Isaiah xviii. 4.

## DISCOURSE X.<sup>1</sup>

### EXAMINATION OF SOME OF THE MODERN PREJUDICES AGAINST FREEMASONRY.

*“We be slanderously reported, and some affirm that we say, let us do evil that good may come.”*

ROMANS X. 3.

WHEN partiality is so busily endeavouring to render suspicious the best actions, and prejudice so artful in throwing out insinuations to the disadvantage of the worthiest characters, who can expect to escape “the strife of tongues?” Especially as the ignorant and the evil-minded are ever ready to adopt the surmise, however improbable; and to give currency to the imputation, however unjust.

Even our blessed Lord, the holy and immaculate Jesus, “was despised and rejected of men.” Not all the wonderful works that distinguished his ministry, not the divinity of his preaching, the disinterestedness of his conduct, nor the sanctity of his morals, could secure him from the opposition of party and the rage of malignity. He forewarned his disciples of a similar treatment; and told them

<sup>1</sup> Delivered at the consecration of King David’s Lodge, in Taunton, August 28, 1799.

that they must expect to meet with unkind usage, bitter reproach, and violent persecution, as well as he.<sup>2</sup> Accordingly, "in every city they had trial of cruel mockings, and scourgings, yea moreover of bonds, and imprisonments, and tortures."<sup>3</sup> They were "a sect everywhere spoken against." The apostles were reproached as being pestilent, factious, turbulent, and seditious fellows.<sup>4</sup> They were not only accused of conspiring against the government of their nation and the peace of the world,<sup>5</sup> but also of aiming to overthrow the religious establishment of their own country, and of all others.<sup>6</sup> Not only were there imputed to them practices that were dangerous, but principles that were unjust. So St. Paul intimates, in the passage selected as a text, that there were those who charged him and his fellow-labourers in the propagation of the gospel with holding tenets that he detested. He says no more in confutation of the vile imputation than that those who profess and practice upon such a principle, deserve, and will receive, the highest condemnation; but to attribute to him and his associates such a motive, was a false and insidious charge.<sup>7</sup>

<sup>2</sup> Matt. x. 24—26.

<sup>3</sup> Heb. xi. 36.

<sup>4</sup> Acts xxiv. 5, 6.

<sup>5</sup> Acts xvii. 6.

<sup>6</sup> Acts vi. 13, 14; xviii. 13.

<sup>7</sup> Like that of Mr. Soane, when he asserts that Freemasons are either deceived or deceivers, and adds, "Their society sprang out of decayed Rosicrucianism, just as the beetle is engendered from a muck heap. The doctrine, however, is not new; it has been broached before, both here and upon the Continent, but always as if the writers were half afraid, lest in pulling down the masonic temple, the rubbish might fall about their ears, and do

Thus we see that the best men and the worthiest conduct may be misrepresented and slanderously reported ; and that the purest purposes, and the noblest exertions in behalf of virtue, humanity, and peace, have been stigmatized by some, and opposed by others.<sup>8</sup>

The most unfair and disingenuous, need I add

them a mischief. In consequence, there is not, as far as I know, anything like a clear and full exposition of this wide-spread juggle ; and, if a patient investigation of the subject may entitle me to say so much, my object is to supply that deficiency." This gentleman claims for himself the merit of originality, for he denominates his attempt, a *New Curiosity of Literature* ; not knowing, perhaps, that there is a much cleverer article on the same subject in the *London Magazine* for 1824, by the English Opium Eater, who had been misled by the dreams of certain visionary philosophers in Germany, viz., Buhle, Meiners, Gatterer, Dornden, Semeler, and other mystics of the eighteenth century, who endeavoured to keep themselves in countenance by holding up Freemasonry as a branch of their own cabala ; and the opinion was corroborated by the injudicious practices of Fustier, Peuvret, Pyron, and other continental innovators, who actually introduced the Rosicrucian fancies into their respective systems of sublime Masonry. But the imposition was soon detected, and they all quietly sank into oblivion.

<sup>8</sup> We need only look at the improvements of the present century as an illustration of this fact. Steam, gas, machinery, chemistry, and electricity, have all been classed in the same category. The minds of men have been astounded at the prospect of the projected benefits, and have uniformly denounced them as visionary and unattainable. But they kept on their steady course, and triumphed over the unfavourable prognostications of their adversaries. And Freemasonry, in like manner, will force the conviction on mankind, that brotherly love, relief, and truth, are attainable virtues ; and that they are actually realized in our most benevolent system.

the most successful mode of attack, is to insinuate that the design, however plausible, is mischievous ; or, that the end, however commendable, is effected by means reprehensible and unjust.

The base and vile doctrine of "doing evil that good may come," or, in other words, that "the end justifies the means," has also been alleged against the Freemasons. Or, rather, it is expressly asserted of the Jesuits and Illuminees,<sup>9</sup> by authors who designedly implicate and involve our society with those corrupt associations ; declaring it to be formed upon the same plan, founded on the same principles, and furthering the same designs.<sup>10</sup> To be sure they make some reserves and abatements in favour of Freemasonry, but still assert it to be the fatal source to which all these bitter and destructive streams are to be traced.<sup>11</sup>

I doubt not, my brethren, but it will strike your minds with surprise and astonishment, not unmingled with indignation and horror, to be informed that our venerable and ancient fraternity is implicated with the infidels, atheists, and disorganizers of the

<sup>9</sup> See Abbe Barruel's *History of Jacobinism*, v. iii. New York edition, pp. 61, 93, and 189 ; Professor Robison, "Proofs of a Conspiracy against the Religions and Governments of Europe, carried on in the Secret Meetings of Freemasons, Illuminati, &c."

<sup>10</sup> Barruel, vol. iii. p. 12, note, 91, 136, &c. ; Professor Robison, Philadelphia edition, pp. 83, 42, 72, 75, 342, &c.

<sup>11</sup> Barruel, vol. iii. pp. 11, 38, 41, 52, 87, 152, &c. ; Professor Robison, pp. 15, 165, 343, &c. ; M. Le Franc, "La Voile Retiree."

present day, in a charge of no less atrocity than a premeditated design, a long preconcerted plan, to destroy the religion of Christ,<sup>12</sup> to subvert every established government upon earth, and to overthrow every system of civil society which the virtuous ingenuity of man has been able to invent, with a view to improve and secure the happiness of the world !<sup>13</sup>

Looking into yourselves, my brethren, and feeling conscious of the purity of your own intentions, referring, too, to the principles of our ancient and hitherto respected institution, you are at a loss even

<sup>12</sup> This charge originated in France, about the time of the great Revolution. For many years previous, infidelity had been making a rapid progress in the minds of all classes of continental society, and that was the period fixed upon to charge the delinquency on our benevolent Order ; and nobly she sustained the accusation, and emerged out of the ordeal with increased brilliancy and splendour.

<sup>13</sup> The Abbe Barruel has this assertion :—" Irreligion and unqualified liberty and equality, are the genuine and original secrets of Freemasonry, and the ultimatum of a regular progress through all its degrees." And Professor Robison declares that " the masonic lodges in France, were the hot-beds where the seeds were sown, and tenderly reared, of all the pernicious doctrines which soon after choaked every moral or religious cultivation, and have made the society worse than a waste—have made it a noisome marsh of human corruption, filled with every rank and poisonous weed." And again—" Germany has experienced the same gradual progress from religion to atheism, from decency to dissoluteness, and from loyalty to rebellion, which has had its course in France. And I must now add that this progress has been effected in the same manner, and by the same means ; and that one of the chief means of seduction has been the lodges of Freemasons."

to conjecture the motive for fabricating an allegation so unfounded, and bringing forward an imputation so undeserved and so unjust.<sup>14</sup>

By artful insinuations, forced constructions, and palpable misrepresentations, modern alarmists have ascribed to the Freemasons principles which they hold in detestation, motives to which they are strangers, and actions of which they were not authors. They blend them with societies to which they have no affinity;—mere political clubs, whose intentions and pursuits are diametrically opposite to ours, and altogether inconsistent both with our rules and dispositions.<sup>15</sup>

<sup>14</sup> The motive is envy. There can, indeed, be no other motive for endeavouring to decry an institution which produces such an abundance of visible fruits. The society expends thousands of pounds sterling every year in the relief of the virtuous distressed. Nor can the existence of these benefits be denied, for they are open and undisguised. The relief of widows and orphans, and of aged Masons in want; youth of both sexes educated and trained to a life of usefulness and virtue; the streams of charity disseminated through every class of wretchedness and misery, are indeed so evident, that none can doubt the benefits of the institution; and, therefore, those who decry it, are fighting against truth, and condemn by their writings what their conscience secretly approves.

<sup>15</sup> Many of these continental societies pretended to a very high antiquity, and traced their rites to the patriarchal times, when, as they contended, Joseph instituted the Egyptian mysteries. This righteous person, they add, not being able to subvert the idolatry and superstition of the country, and introduce his own purer faith, communicated to select friends, under suitable cautions, the knowledge of the Divine unity and spirituality, of the immortality of the soul, and some leading truths in the patriarchal religion. These dogmas were transmitted down; but, through



For those excesses, those moral and political evils which have of late not only spread war and confusion and every evil work through the kingdoms of Europe, but endangered the security and peace of the world, the advocate for Freemasonry has no apology to offer. He contends only that they are not the fruit of his system, and cannot with any truth or justice be ascribed to it; but must be attributed solely to the corrupt schemes and wicked devices of those designing and bad men who were their real authors or abettors.

It is possible that the artful and daring heads of "the anti-Christian, the anti-monarchial, and the anti-social conspiracy," about whom so much has been written and said, may have assumed the name of Masons, and professed to shelter their secret meetings for plots and cabals, under the pretence of holding a lodge. But God forbid that the innocent should be confounded with the guilty, or that Freemasonry should be accountable for projects, or condemned for practices, which it could never countenance.<sup>16</sup> Long and deeply shall we have to

the lapse of ages, became somewhat obscured and corrupted. The Eleusinian and Gentile mysteries were probably branches of this more ancient establishment, and not distinct institutions. For an account of these, consult *Ælian*, Var. Hist. xii. c. 24; *Pausanias*, x. c. 31; and *Meursii Eleusinia*, in tom. 7; *Gronov. Antiq. Gr.* "Nor did the priests of the mysteries neglect to recommend to the brethren a spirit of friendship and the love of virtue; so pleasing even to the most corrupt minds, and so requisite to render any society respectable in its own eyes." (*Gibbon's Obs. on the Seventh Book of the Æneid*, p. 7.)

<sup>16</sup> "Masonry," as our author says in another place, "may

regret that the opinion which the public had entertained of a peaceable and undesigning society should be thus abused. But the candid observer will do us the justice to acknowledge that the harmless fold are not accountable for the mean duplicity, the base designs, or the bloody ravages of the wolves in sheep's clothing.<sup>17</sup>

The visionary fancies which modern philosophers<sup>18</sup> may have annexed to Freemasonry the

indeed suffer awhile from the suspicions of the ignorant and the censures of its enemies, but it can be lastingly injured only by the imprudence and ill conduct of its members and friends. Let me, therefore, enjoin it upon you, while you treat with just indifference the insinuations and surmises of the disingenuous and the perverse, to silence the tongue of reproach by the rectitude of your conduct and the brilliance of your virtues. Let it be seen in you that our institution produces the good effects we have so openly boasted, and the virtues we have so frequently recommended and warmly approved. Fix your eyes steadily on the important object of your association. Let it open the affectionate embrace of large philanthropy, and lift up the hands of rational devotion. Let it exalt the capacity of the mind, refine the social sympathies, and form you for the noblest purposes of reasonable life.

<sup>17</sup> "It is sufficiently in proof that the founders of different conspiracies, aware of the secrecy permitted to the proceedings of the fraternity of Masons, have assumed that character, and availed themselves of the credit given to that institution, in order to render unsuspected the tendency, and undetected the progress of their own abominable machinations. From what we have heard and read, we are persuaded that the fundamental principles and practices of Freemasonry are as opposite to those of the Illuminees, of the Propaganda, or of any other sect in hostility to good order and government, as light to darkness, or good to evil." (London Review, Aug. 1797.)

<sup>18</sup> The Martinists, Eclectics, Cagliostros, &c. ; and more par-

absurd and extravagant errors they have attempted to father upon it, are foreign and illegitimate. We disavow and disown them. They bring discredit upon those who would incorporate such vanities with our system; but they debase not the purity of our original constitution. They can be urged only to show the arts and wickedness of intriguing men; and impeach not the natural tendency of an establishment whose every precept, form, and ceremony, inculcates virtue, assists order, and disposes to peace. And no one supposes it an argument against Christianity, or that impeaches its divinity, that the corruptions of popery, or the scandals of Mahometanism have been engrafted upon it; nor is it a reproach to its truth, that false professors and false doctrines have abused the sanction of its name. Such impostures were predicted by the highest authority; and, while they have faded away, the permanency of that sublime and rational system has been a strong proof of its divine origin and superior excellence. And we are assured that genuine Freemasonry will long survive the imitations of imposture and the attacks of misrepresentation.<sup>19</sup>

ticularly the Paracelcists, and the Hermetic visionaries, followers of M. Peuvret.

<sup>19</sup> A short time after these sermons were written, a formidable and gigantic attempt was made in the United States to extinguish the Order for ever. The legislature of the country enacted laws for its suppression; it was denounced from the pulpit and the press; newspapers, almanacks, and other fugitive periodicals, were established purposely to write it down; it was defamed,

We cannot too often repeat, that while our institution is known to require a firm belief in the existence, a devout reverence for the character, and a cheerful obedience to the laws of the Supreme Architect of the Universe, the Eternal God, while it is evidently built upon and venerates the Holy Scriptures,<sup>20</sup> that construction must be a forced one indeed which imputes to it principles and plans of irreligious tendency. If it were an immoral or anti-Christian association, how happens it that so many of the clergy are not only members, but zealously attached to it—not only its apologists, but its patrons?<sup>21</sup> For myself, I declare that such

ridiculed, and decried, until at length anti-Masonry was converted into a political engine of great power. A periodical published in the year 1833, states that the anti-Masons were so numerous as to be assured of securing the professed object of abolishing Freemasonry; for they consisted of 340,800 heads of families, in all classes of society, from the ex-President Adams down to the lowest negro slave. And, as another periodical asserts, “a trial took place between anti-Masonry against the whole of the masonic allies, and the latter were beaten by two thousand majority. The effect upon Masonry was like an electric shock; and a notice was forthwith published in the Montpelier State Journal for a meeting of the members of the masonic fraternity, friendly to the abandonment of the institution at once and for ever, would be held at the State House in Vermont, at which all who were friendly to that object were invited to attend.” Yet Masonry still flourishes in all its beauty and all its glory, while its opponents have vanished from society, and the place thereof knoweth them no more.<sup>1</sup>

<sup>20</sup> See the Book of Constitutions, chap. i. sec. 1, “Of God and Religion.”

<sup>21</sup> In fact, if the Order be not spiritual, it is nothing. It may be called a convivial society, or anything you please, but in any

is my high reverence for Christianity, and my devotedness to its cause, that, did I believe Freemasonry as it is known and cultivated among us, and as I have been acquainted with it, had a tendency to weaken or destroy the faith of the gospel, I would openly and immediately renounce the Order, and spurn with indignation its badges and its bonds.<sup>22</sup>

other sense it would be unworthy of the distinguished notice which has been bestowed upon it.

<sup>22</sup> "I have had the honour," said the Rev. Charles Brockyell, of being a member of this ancient and honourable society many years, have sustained many of its offices, and can, and do aver in this sacred place, and before the Grand Architect of the world, that I never could observe ought therein but what was justifiable and commendable, according to the strictest rules of society; this being founded on the precepts of the Gospel, the doing the will of God, and the subduing the passions, and highly conducing to every sacred and social virtue. But, not to insist on my own experience, the very antiquity of our Constitutions furnishes a sufficient ground to confute all gainsayers: for no combination of wicked men, for wicked purpose, ever lasted long: the want of virtue, on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestionable wisdom, known integrity, strict honour, undoubted veracity and good sense, (though they might be trepanned into a foolish or ridiculous society, which could pretend to nothing valuable,) ever continue in it, or contribute towards supporting and propagating it to posterity." (Sermon before the Grand Lodge at Boston, 1750, p. 16.) It were easy to quote other testimonies. Were not this note already too lengthy, I would have added that of the Rev. Charles Leslie, a man eminent for his piety, and famous for his masterly writings in defence of Christianity against the deists, &c., but must refer to his discourse entitled "A Vindication of Masonry, and its Excellency Demonstrated," delivered before the Lodge of Vernon Kilwinning,

It is equally incredible to suppose it calculated to effect any change of political opinion, much less to promote a revolution in any government under which it may be permitted to operate. For one of the most positive injunctions imposed on a candidate for our Order, and one of the admonitions most frequently repeated in our assemblies, is "to fulfil all civil duties in the most distinguished manner, and from the purest motives." This, it is well known, is among our most positive and binding regulations; yet it seems as if our ancestors, fearful of not sufficiently guarding the fraternity against the possibility of being suspected of disloyalty, had judged it necessary, in their general laws, positively to prohibit the uttering of a single sentence in our meetings on any political subject whatever. In the "ancient charges collected from old records," is the following:—"No private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nations, or state policy; being of all nations, tongues, kindreds, and languages, we are resolved against all politics, as what never yet conduced to the welfare of the lodge, nor ever will." Again, "as political affairs have occasioned discord amongst the nearest relations and most intimate friends,<sup>23</sup> Masons are enjoined never to speak of, or discuss them in the lodge."

<sup>23</sup> Masons are bound by their profession to live in unity and brotherly love; and to impress it on their minds, the 133rd Psalm is read by some lodges in the United States at the opening of the lodge.

How far Freemasonry interferes with the affairs of government will be best entertained by one or two extracts from the Book of Constitutions. Such an appeal "to the law and to the testimony" is the more necessary, because this has lately become a subject of serious alarm; and because our institutes and rules, orders and ceremonies, though printed and published, are seldom consulted but by the brethren. Others do not read them from indifference; our enemies will not, from contempt; or else they fear to bring their assertions to this light, lest they should be reprov'd, or confuted. This volume, curious for its articles of remote antiquity, and interesting for its instructive documents, contains the following principles:—"Whoever would be a true Mason is to know, that, by the privileges of his Order, his obligations as a subject and citizen will not be relaxed, but enforced. He is to be a lover of peace, and obedient to the civil powers which yield him protection, and are set over him where he resides, or works.—Nor can a real craftsman ever be concerned in conspiracies against the state, or be disrespectful to the magistrate; because the welfare of his country is his most happy object."<sup>24</sup> No man can be invested with the office of Master of a lodge until he has signified his assent to those charges and regulations which point out the duty of that station, and promise to submit and support

<sup>24</sup> Constitutions, chap. i. sect. 2, of Government and the Civil Magistrate.

them, "as Masters have done in all ages."<sup>25</sup> Among other particulars are these—"You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside." "You promise not to be concerned in plots or conspiracies against government; but patiently to submit to the decisions of the supreme legislature." "You agree to pay a proper respect to the civil magistrate; to work diligently, live in credit, and act honourably with all men."<sup>26</sup> Lastly, every candidate, upon admission, is thus charged—"In the state you are to be a quiet and peaceable subject. You are never to countenance disloyalty or rebellion; but yield yourself, and encourage in others, a cheerful conformity to the government under which you live."<sup>27</sup>

How strange is it, my hearers, that an institution, thus guarded and fenced against political disobedience, should be suspected of being "the hot-bed of sedition!"<sup>28</sup> Or that any one should think of

<sup>25</sup> Let every Master of a lodge bear in mind the inscription over the door of the temple at Epidaurus—"Entrance here is only admitted to pure souls,"—and direct his proceedings on a principle of purity. (Porphyr. de Abstin. l. ii. s. 19.) In like manner on the temple of Apollo was the inscription—"Know thyself"—and on a tablet, suspended against the wall, were these words—"Let no one approach this place but with pure hands."

<sup>26</sup> Constitutions, Part II. Ceremony of constituting and consecrating a Lodge, installing the Officers, &c., p. 84.

<sup>27</sup> Constitutions, Part III. Charge at initiating into the first degree, p. 126.

<sup>28</sup> The author's address to a newly raised Master Mason will be a further proof of masonic loyalty; and though rather lengthy,



imputing to men bound by these ties, governed by these laws, and under these restrictions, "plans of disorganization and rebellion!" Do these principles lead to conspiracy? Are they not diametrically opposite to all disaffection towards "the powers that be; whether it be to the king as supreme, or unto governors?" Do they not more resemble the good old loyal doctrine of passive obedience and non-resistance?<sup>29</sup> We blush for the ignorance, and

is worth quoting:—"The arcana of our Craft are imparted gradually to its members, according to their improvement. As you have acquitted yourself well as an expert and ingenious craftsman, in reward for your diligence and ingenuity, we now admit you to our most confidential communications, and exalt you to the sublime degree of Master Mason. This, brother, is a privilege which but few obtain; and must be more grateful to you as the badges, with which you are now invested, are conferred only on the worthy and the wise. The affecting scene through which you have just passed, must have deeply impressed your mind. Let the solemn cautions with which it was accompanied, and the excellent lessons it inculcates, be always remembered and invariably observed. Support with dignity the respectable character you now bear. Be just to your profession, and true to your engagements. Hold fast your integrity; and let no offers bribe, and no threats intimidate you to betray your trust or violate your vow. Be faithful unto the death, and the acacian fragrance of a good report will embalm your memory. At the Supreme Grand Master's word your body will be raised in honour, and your reward be glorious in the region of light and life eternal!"

<sup>29</sup> An aged and orthodox divine, in a sermon at the consecration of a lodge at Ramsgate in Kent, September 3, 1798, makes this solemn protestation—"As an advocate both zealous and determined, as an advocate for this Order, from the strongest conviction of its excellency, both in politics and patriotism, I scruple not to challenge our bitterest reviler to fix upon one single Masc

wonder at the perversity of those who declare that they "view the brotherhood as a hoard of conspirators, who have long waited only for the baleful genius of a Weishaupt to launch out into all the crimes of a revolution."<sup>30</sup>

That an institution which is founded on love to God and love to man; whose glory is to reward in its members those peaceful virtues which are most friendly to their own internal tranquillity, and most beneficent and happy to the world; which declares and repeats to all its candidates and in all its lodges, that it can never countenance anything contrary to morals, religion, or the state; which expects and requires the highest reverence to the Supreme Being, obedience to rulers, respect to superiors, kindness to equals, and condescension to inferiors; I say, that such an institution should be declared, or even suspected to militate against religion, peace, and social order, is matter of astonishment.<sup>31</sup> It must require the prejudices of an ex-jesuit to draw so strange an inference from such opposing pre-

who dare affirm, that in any of our transactions, whether public or private, there is a single trait, either sentimental or practical in all our masonic Order, which bears not even the very enthusiasm of loyalty." (Inwood; *Golden Remains*, vol. iv. p. 312.)

<sup>30</sup> Barruel, vol. iv. of the second English edition, p. 162.

<sup>31</sup> And can proceed from no other source than envy, hatred, malice, and all uncharitableness. Let any one compare these passions with the peace, harmony, and brotherly love, which are the chief characteristics of a Mason's lodge; and consult Gal. v., 20—23, and he will be able to form a correct idea on which side truth may be found.

mises ; or the faculty of Scotch second light to see things thus awry.<sup>32</sup>

Are not Masons, as well as other men, members of civil society ; equally interested in preserving its order and peace ? Do they not owe their personal and their associate security to the laws ; their protection to the magistrate ? What possible inducement could they have for endangering that security, or forfeiting that protection ?

Whatever interferes with the prosperity of any nation, persuasion, or individual, forms no part of the masonic theme. While the real Mason acts within his sphere he is a friend to every government which affords him protection ; and particularly attached to that country wherein he first drew breath. That is the centre of his circle ; the point where his affections are warmest. His philanthropy is by no means incompatible with patriotism ; and when he speaks of being free, and of standing on a level with his brethren, he advances no sentiment in militancy with social or political grades and dignities. He admits, and is familiar with, the principle of due subordination. He finds its expediency in his own institution ; and he knows it essential to good govern-

<sup>32</sup> " Nor less avail this optic sleight,  
And Scottish gift of second sight ;  
Which sees not only all that was,  
But much that never came to pass.  
And optics sharp it needs, I ween,  
To see what is not to be seen."

(Trumbull's M'Fingal.)

ment and order in the community. "To be free is one of the characteristics of his profession; but it is that steady freedom which prudence feels and wisdom dictates:" a freedom which reason honours and virtue sanctions: a freedom from the dominion of passion and the slavery of vice.

Appeal we to fact, to the history of all nations; and we shall find that Freemasons have always been peaceable and orderly members of society.<sup>33</sup> Submissive, even under governments the most intolerant and oppressive, they silently cultivated their benevolent plan, and secured it confidence and protection, by exhibiting in their conduct its mild, pacific, and charitable tendencies. They excited no factious resistance to established authorities, conspired in no turbulent and seditious schemes, exaggerated no grievances, nor even joined in the clamours of popular discontent. Making it a rule never to speak evil of dignities, nor interfere with the claims of lawful authority, they, at all times and in all places, supported the character and obtained the praise of liege subjects, and good citizens.

<sup>33</sup> See "An Apology for the Free and Accepted Masons, occasioned by the persecution of them in the Canton of Berne." Printed at Francfort, 1748, 12mo.; "Golden Remains," vol. iii. p. 78. And "An impartial Examination of the Act of the Associate Synod at Sterling; by the Rev. Charles Leslie." In a late British publication is the following observation:—"Were there even no other testimony in favour of Freemasonry, the public would not be persuaded to look upon that to be big with secret mischief, which is openly espoused by Earl Moira." (Public Characters, of 1798 and 1799, vol. i. p. 24.)

Recur we to the American history. Were Price, Oxnard, Tomlinson, Gridley, leaders in rebellion? Was Warren a seditious person? Or did Washington countenance conspiracy against government?<sup>34</sup> Are

<sup>34</sup> Washington had a peculiar interest in the Craft, as may be proved by his answers to the various complimentary addresses of most of the Grand Lodges in America. His reply to one from King David's Lodge in Newport (R. I.) contains this declaration:—"Being persuaded that a just application of the principles on which the masonic fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the society, and to be considered by them as a deserving brother." When the Order was persecuted by religious fanaticism and political jealousy, his unsullied virtue was its apology, and his irreproachable life its pledge. He advocated its principles, because he had found them to be pure; and commended its designs, because he knew them to be generous. In short, his love for the Order, his zeal in promoting its interests, and his testimonials in its favour, have not only revived its pristine credit, but given it new consequence and reputation in the world. The honour thus conferred upon us has been peculiarly serviceable at the present day, when the most unfounded prejudices have been harboured against Freemasonry, and the most calumnious impeachment brought forward to destroy it. But our opposers blushed for their censures when we reminded them that Washington loved and patronized the institution. At his death his remains were committed to the tomb with masonic honours by the Grand Lodge of Massachusetts; and the dirge performed at his funeral is worth preserving. It was composed at the request of the Grand Lodge; and set to music by the R. W. Brother Holden:

While every orator and bard displays  
The hero's glory and the patriot's fame;  
And all, the guardian of their country praise,  
Revere his greatness and his worth proclaim—

We mourn the man made ours by tenderest ties,  
Their honour'd chieftain, our loved brother dies!

not the members of the fraternity known? Are they such as are generally thought to harbour inimical designs against the civil or ecclesiastical establishment? Are the lodges principally composed of, or governed by, men suspected of disorganizing projects or demoralizing views? You will unite in answering, No! Scarcely an individual can be found in our Order who can be thought to favour such principles.<sup>35</sup>

But enough, surely, has been said to convince every candid and unprejudiced mind, that the mem-

Come, then, the mystic rites no more delay;  
Deep silence reigns, the tapers dimly burn;  
Wisdom and fortitude the requiem pay,  
And beauty strews fresh garlands round the urn.

A Mason, brothers; a Grand Master dies!  
The cassia sprig designates where he lies.

As love fraternal leads our footsteps there,  
Again to weep, again to bid adieu,  
Faith views the soul, released from mortal care,  
Through spheres empyreal its blest course pursue.

'Till it the Lodge of Perfect Light attain;  
There may we meet our Washington again.

<sup>35</sup> A lodge of Freemasons was founded by Washington in 1798, and opened under the following dispensation:—"I, Edward Randolph, Governor of the State, and Grand Master of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious brother, GEORGE WASHINGTON, late general and commander-in-chief of the forces of the United States of America, and our worthy brothers M'Crea, William Hunter, and John Allison, Esq., together with all such other brethren as may be admitted to associate with them, to be a just, true, and regular lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22."

bers of the ancient fraternity of Free and Accepted Masons are incapable of a design so base and villainous, as "a conspiracy against religion, government, and social order."

And we, my brethren, know, and it is our boast, that a profound veneration for the Christian verity, and a dignified respect for the government, and a patriotic zeal for the welfare of our country, are among our sacred duties and our dearest interests. In this character and conduct may we still be known and respected; continuing to "walk by the same rule, and to mind the same thing."

The officers and members of King David's Lodge, this day to be installed and consecrated, will permit me ere I retire, to congratulate their establishment, and tender them my best wishes.

While your attachment to Freemasonry and zeal in its cause demands the approbation of all its friends, may your lives and virtues confute the slanderous reports of all its enemies.<sup>36</sup>

May your lodge be beautiful as the temple, peaceful as its ark, and sacred as its most holy place!

<sup>36</sup> The following anecdote is a beautiful exemplification of the virtues of our institution.—In one of the recent revolutions in France, the mob entered the store of Berthaud, who was the Master of one of the finest lodges in Paris. They demanded a supply of arms, and bade him follow them to the barricades. Taking their chief by the hand, he showed him a collar and jewel of one of the high orders of Masonry, which he wore upon his breast, and calmly said, "You see, young man, that I am a minister of peace and not of slaughter." The insurgents took the hint, and quietly departed.

May your oblations of piety and praise be grateful as the incense, your love warm as its flame, and your charity diffusive as its fragrance ! May your hearts be pure as the altar, and your whole conduct acceptable as the offering ! May the approbation of Heaven be your encouragement ; and may that benignant Being, “ who seeth in secret, reward you openly ! ”

Finally, may we all be accepted of God ; workmen that need not be ashamed, rightly discharging the duties of life. May we abhor that which is evil, and cleave to that which is good ; approving ourselves to every man’s conscience in the sight of God ; and be continually making approaches to that state where the credit of virtue is established and secure, and its satisfactions perfect and eternal !



## DISCOURSE XI.

ON THE BEST WAY OF DEFENDING FREEMASONRY.

*“ With well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.”*

1 PETER ii. 15, 16.

I SHALL use these words, my brethren, as the motto to a discourse, wherein I propose, after adverting to the injustice of those imputations which are brought forward against Freemasonry, briefly to consider the way in which we can best preserve it from misrepresentations, and best defend it against censures.<sup>1</sup>

Whilst we feel our minds enlarged by its discoveries, our hearts expanded by its charities, and our satisfactions increased by its influence, we cannot

<sup>1</sup> This is a valuable discourse, and the reader is sure to rise up from its perusal a wiser and a better man. I would recommend it to the serious consideration of the class of persons above alluded to, who employ their time in imagining, or rather, inventing imputations against an ancient and honourable institution, which being the offspring of ignorance, and perhaps of some worse feeling, can have no foundation in fact, and are therefore calculated only to mislead. Thus deceiving themselves, they become deceivers of others.

grow indifferent to its interests, nor hear the reproaches repeated against it with the coldness of unconcerned auditors, without emotion and without reply. With honest zeal we come forward; not to contest the subject in "a war of words;" not to discuss, but to demonstrate; not to defend opinions against those whom no reasons will satisfy, and no arguments convince; but to vindicate our principles by referring to their effects on our temper and our conduct.<sup>2</sup>

• Modesty, which retires from observation; diffidence, which always entertains an humble opinion of its own merit, and avoids ostentation as it does censure; have hitherto restrained us from such a plea; but our enemies impel us to this issue.

1. Freemasonry, you know, is, at the present day, viewed in an unfavourable light; and we are considered by some as covenanting on principles, and associated for purposes, destructive of civil subordination, and tending to dissoluteness and infidelity; to the disavowal of all that is venerable in virtue, or

<sup>2</sup> Unfortunately we cannot enter upon the arena on equal terms, because our system contains secrets to which we cannot publicly refer, in proof of our own positions, or in refutation of the unfounded aspersions of our adversaries. We know it is urged with much plausibility, that "the greatest secret of Masonry is, *that it has no secrets.*" This is a manifest injustice, because we have not the power of appealing to facts. It may be enough to say, that we have secrets, which we prize as being beyond all estimation valuable; that we guard the casket with the most jealous care, and assign the key to none but the worthy and tried recipients of our inestimable treasures of wisdom and science.

sacred in religion.<sup>3</sup> In vain have we repeatedly unfolded our sentiments to public examination, in the most honest, ingenuous, and explicit manner. Our protestations are disregarded; and while every paltry pamphlet or paragraph, written in opposition to us, is eagerly read and implicitly believed; what we publish, particularly the Book of Constitutions, which contains our laws and ceremonies, is never enquired after, never consulted.

My brethren, our inexorable accusers arraign us at the tribunal of the public, to defend ourselves, not against what they know, but what they suspect; to answer, not for what they have experienced, but what they fear.<sup>4</sup> This is taking us at great disad-

<sup>3</sup> It is a favourite cry with those who are determined to denounce Freemasonry at all hazards, that it is a system of deism. But nothing can be farther from the truth. "While the world around," says Bro. Dr. Mackey, "was polluted with sun worship, and brute worship, and all the absurdities of polytheism, Masonry, even in its spurious forms, was alone occupied in raising altars to the one I A M, and declaring and teaching the unity of the god-head. Christian Freemasonry is established upon the abundant series of types of the Messiah, which the Old Testament contains, and the verification of which constitutes the best proof that the New Testament is true."

<sup>4</sup> And what are their fears? ours is not a proselyting system. Every individual is at full liberty either to become a Mason or not. And, surely, we cannot injure those who refuse our society. Supposing even we were a nest of deists and infidels, we cannot corrupt those who hold us in contempt. We are responsible for our own deeds, and to those who are afraid, we have the old formula of exclusion, *procul, O procul, este profani*. But there is no fear; and that suspicion is both visionary and contemptible.

vantage; and the unfairness, as well as injustice, of such an allegation, will excuse our passing it by in silent contempt. We challenge them to point out the instances in which we have appeared the advocates or the abettors of immorality or rebellion! We submit our actions to their prying investigation; hoping, besure, some allowance for the frailties and imperfections incident to humanity; arrogating to ourselves no immaculate purity nor indefectible virtue; but neither needing nor asking apology for anything that is peculiar to us as Masons.

Assured that whatever follies or imprudencies may have injured our credit as men, and that whatever vices have wounded our character as Christians, it never justified the former nor allowed the latter, let us exculpate our institution; and frankly declare that our errors and crimes are from another source, the weakness and depravity of human nature, the incitements to evil, and the corruptions of the world, to which all alike are exposed.<sup>5</sup>

which may be reduced to certainty, without any sacrifice either of principle or faith.

<sup>5</sup> That man's mind must be very unhealthy indeed, who can calmly sit down to decry a society of his fellow-men, who are engaged in the pursuit of what they deem virtue; and of which he cannot, from want of information, be a competent judge. He perverts talent, and sacrifices property and valuable time, in fabricating a man of straw, that he may have the pleasure of demolishing a phantom of his own creation. Talent was not bestowed by the Almighty to be lavished on such an unwise and profitless pursuit; which is so far sinful, that it includes an attempt to frustrate the beneficent designs of his providence.

A distinction must be made between what is attributive to Freemasonry, and what is not; between what is within its influence, and what is beyond its sphere. For though we may safely declare, that it is impracticable to ascend into these regions without improvement of the heart and enlargement of the understanding, and without carrying along with us into the world we are obliged to act in, something to purify our conduct and meliorate our condition; yet we do not pretend that Freemasonry was instituted for the express purposes of teaching morals. And though all its rites, ceremonies, and charges, imply the necessity and express the importance of piety and virtue, and with impressive solemnity inculcate their observance, yet it never professed to be a substitute for natural or revealed religion, nor to prescribe the faith, regulate the conscience, or control the judgment of any. It has enough liberality to allow each man to be "free," but so much restraint as to prevent him from using his liberty for "a cloak of licentiousness."<sup>6</sup>

Fortunately, however, in all cases where the experiment has been made, it has invariably ended in disappointment.

<sup>6</sup> This is an enlightened view of the design of Freemasonry. It does not profess to be a teacher of religion, although the arguments of our adversaries are all founded on that assumption. Carlile, the atheist, says of it—"The existence of a God I have clearly shown to be impossible, which is another circumstance that adds to my competency to shatter Freemasonry, as far as the pen can do it. This is the last deep-rooted delusion which I have to combat; and having done this, I may fairly consider that I have triumphed over the powers of this hell in which I am engulfed,

We are the more particular in making this discrimination, because some late writers have suggested that Masonry professes to supersede all religions, and to introduce a moral code of its own in their stead.

2. Many are so uncharitable as to lay the blame of everything erroneous in the sentiments, or reprehensible in the conduct of a Mason, to the regulations or principles of the institution to which he belongs; falsely arguing, or obliquely insinuating, that because he was reproachable, that must have base and immoral tendencies.

and that, like another Hercules, I shall rise again to the enjoyment of a purified state of society." Mr. E. C. Pryer, who is, I believe, a Wesleyan methodist, adds to the above, "all the great improvers of their race, from the days of Confucius, Brahma, and Buddah, down to those of the present age, with their socialism, teetotalism, and Freemasonry, have failed to discover and to see that man is a ruined thing; and what is a still more subtle delusion of the enemy, the efforts of the latter have all been confined to the outside of the platter, which is all they have attempted to cleanse, whilst the inside remains wholly untouched." Mr. Trevilian, of the church militant, chimes in with—"A society supported by Christians, in a Christian land, assuming a spiritual character, devoted to spiritual exercises, and yet anti-christian (?) cannot be so in a moderate degree, but is scandalously and shamefully so!" And the Bishop of Exeter, of the church triumphant, winds up the category, as we are told by one of his clergy, with—"The church knows nothing, and individually, I know nothing of the distinctive principles of the society of Freemasons; therefore I cannot assent to the fitness of divine service being mixed with the recognition of such a body!" We have here the opinions of four men out of thirty millions, which alone is sufficient to show that they ought not to weigh a feather in the balance, when the merits of Freemasonry are brought to the test.

Now, this mode of reasoning is not perfectly just. It is not fair to predicate worthlessness of that profession which may have some unworthy professors.

But if Freemasonry has not made us better, is it certain it has made us worse?<sup>7</sup> Are we more loose in our principles, more unjust in our actions, more niggardly in our dispositions, or more parsimonious in our charity, than before we entered the lodge? Are we more so than those who are not of the fraternity? Are the most thorough Masons conspicuous as the most notorious villains, the most daring infidels, or the most insidious jacobins? Or are the base, the atheistical, and the factious always Masons?<sup>8</sup>

<sup>7</sup> This is an argument which our opponents delight in, and attribute it to the system of secrecy, which is equally our pride and boast. Indeed, secrecy is a virtue indispensable to the system. It is the guard of our confidence, and the security of our trust; and therefore enforced under the strongest obligations and penalties. Nor do we account any man wise, who does not possess sufficient intellectual strength and ability, to conceal such honest secrets as are committed to him in the lodge, as carefully as he does his own private affairs.

<sup>8</sup> On the contrary, the most virulent opposers of Masonry, and the basest of men, are not Masons. Payne and Carlile were not Masons. Adams, and the most violent of his anti-masonic compeers in the United States, were not Masons. Barruel, Robison, and Trevilian knew nothing of Masonry; and their ignorance has been repeated by Soane and E. C. Pryer. The robber, the murderer, the political agitator, are seldom found on our lists. The man who is imbued with the genuine spirit of Masonry cannot be the author of any great crime. Its precepts would deter him from any flagrant breach of the laws of God or man. It regulates the mind; it checks the progress of resentment and

We confess, with sorrow, that there are some of our Order who deserve not its protection and dishonour its name. But would our opposers wish to conclude from that, that all Masons are similar to them? Is it right to argue thus? Are such inferences admitted in estimating other professions? Doth the perfidy of a single Judas give grounds to conclude that all the other disciples were faithless and traitors? Why, then, is a mode of reasoning, which is never justified in any other cases, only supportable when directed against Freemasonry?

But if we have been disgraced by some, who have walked unworthy of their profession; so likewise have we been honoured by others, who would reflect lustre on any society. Admitting that there may be seen among us some whose conduct deserves the odium of all the wise and good; are there not others, whose actions even prejudice cannot censure, and whose virtues even malignity dare not impeach? If Masonry be made responsible for the ill conduct of the few, ought it not, in all reason, to have credit for the good conduct of the many? The greatest characters in the world have laid aside their dignities and put themselves on a level with us.<sup>9</sup> Not

revenge; it disarms hatred of its sting, and malice of its propensity to wound the better feelings of a brother mortal. In a word, if the influence of Masonry were fully disseminated, crime would cease, and universal brotherhood would be the lasting cement of the human race.

<sup>9</sup> Will it be necessary to instance the great and virtuous characters who have not been ashamed to place their names on our records, and form a holy phalanx which is highly honourable to



that I would have it imagined that Freemasonry can derive any authenticity or importance from the celebrity of those who belong to the society; it being rather calculated to confer respectability than necessitated to borrow it. Yet, when we find in every period of its history, some of the first-rate characters in every estimable respect, belonging to it and glorying in it, the conclusion cannot be considered extremely arrogant, that the institution has some real excellence; at least, that it is not so “frivolous” or “dangerous” a combination as some would fain represent it. It is not to be supposed that the great, the wise, and the good, of all ages, would have given it their decided support, had they found it containing any intrinsic principles repugnant to the interests of society, or hostile to their religious principles. Would they not, rather, have been the first to have proclaimed the evil of its tendency, and to have avowed their condemnation of its spirit and design?

Suffer me now, in conclusion, my brethren, briefly to point out what I consider the best, I might say,

the Order? Need I enumerate the monarchs, the prelates, the learned, and the wise? Ashmole and Locke, Wren and Jones, Desaguliers and Anderson; dukes, earls, and barons of the last century; the virtuous and noble of our own times; the Dukes of York, Sussex, Kent, and Cambridge; the Duke of Wellington, the Earl of Zetland, the late Archbishop of Canterbury; in Scotland and Ireland, the Dukes of Athol and Leinster; and a host of others in every quarter of the globe, who cast a lustre on the age in which we live. These are our jewels; these constitute our claims to public estimation, against which the names that are arrayed against us sink into insignificance, and vanish like the hoar-frost before the genial influence of the solar ray.

the only effectual method of vindicating the principles and re-establishing the credit of the Order.

To remove the veil which misinformation and prejudice have thrown over the eyes of our enemies, it remains for us to convince them by our lives, of the truth of our declarations, and to let our conduct be a letter of recommendation, "seen and read of all men."

This is a kind of conviction which must at length prevail over the most obstinate and unyielding prepossessions; for a good life is an unanswerable refutation of every charge.

By a life of conversation regulated by wisdom and sanctioned by virtue; by discharging every duty with integrity and fidelity; and by exercising to all around us every friendly and tender office of charity, we shall demonstratively prove that our institution does not train us up in demoralizing principles; and that they are either ignorant or foolish men who have said that it did.<sup>10</sup>

By piety towards God and faith in the Lord Jesus Christ; by a veneration for the Gospel, an exemplary obedience to its precepts, and a regular observance of its institutions, we shall get clear of the charge of being "anti-Christian conspirators."<sup>11</sup>

<sup>10</sup> "Gude menne and true, hennynge eidher odher to be soche, doe always love the more as they be more gude." (Ancient MS. Bodl.)

<sup>11</sup> It might have been expected that the charge against Masonry of being "anti-Christian," originating at the French revolution, and promulgated by Barruel and Robison, had been so frequently and completely refuted, and become so perfectly ridiculous, that

Lastly. By our zeal for the interests of our country; by maintaining, supporting, and defending its civil and religious rights and liberties; by paying all due allegiance, honour, and submission to its magistrates, supreme and subordinate; by leading peaceable lives in all godliness and honesty; and by endeavouring to promote harmony and good will, condescension and subordination among all orders of men; we shall put to silence the opprobrious allegations of those who strive to prejudice the public against Freemasonry, by insinuating that it is "the hot-bed of sedition," and fraught with purposes for the subversion of all government and rule, all thrones, principalities, and powers.<sup>12</sup>

no one would have been bold enough to revive it. But a doughty champion of our own times has taken up the gauntlet; and once more we are accused of being "a detestable association of anti-Christians." And it may be probable that he has gone farther back for his authority than the above period, with the intention of reviving the cry which was echoed from one end of the island to the other, at the beginning of the last century, that "the Freemasons in their lodges raise the devil in a circle, and when they have done with him, they lay him again with a noise or a hush, as they please." See Euclid's letter to Dr. Anderson at the end of the first edition of his Book of Constitutions. A reviewer of the above-mentioned work says that the author "will be unequivocally condemned by the fraternity, if they should read his work, which few, it is presumed, will take the trouble of doing; and he will derive little credit from the uninitiated. And when he dies, he will leave behind him a legacy which will associate his name along with those anti-masonic scribblers who have, in successive ages, bartered fame for money—*par nobile fratrum*—Prichard and Carlile, Finch and Thomas Paine."

<sup>12</sup> Yet so far from Freemasonry deserving this censure at the period referred to, our author was enabled to say, in an address at

Thus, my brethren,

“ We ’ll dissipate each dark and threatening cloud  
That prejudice and calumny can raise,  
By radiant probity of heart and life,  
And persevering deeds of love and peace.”

Defended and illustrated by an edifying example, Freemasonry will yet triumph in its influence, and be respected in its effects.

While we evince in practice those principles we profess in theory, our institution will “ have a good report of all men, and of the truth itself;” and those who “ speak evil of us as evil doers, will be ashamed,” seeing they falsely accuse and misrepresent us.

Regulated by the precepts of wisdom, supported by the strength of virtue, and adorned with the beauty of beneficence, our actions will escape censure, if they meet not praise. If we live within compass, act upon the square, subdue the passions,

the dedication of Columbia Hall, “ Whilst in almost every other part of the world political animosities, contentions, and wars, interrupt the progress of humanity and the cause of benevolence, it is our distinguished privilege, in this happy region of liberty and peace, to engage in the plans, and perfect the designs, of individual and social happiness. Whilst in other nations our Order is viewed by politicians with suspicion, and by the ignorant with apprehension, in this country its members are too much respected, and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested, and our public celebrations attract a more general approbation of the fraternity. Indeed, its importance, its credit, and, we trust, its usefulness, are advancing to a height unknown in any former age.”

keep a tongue of good report, maintain truth, and practice charity, we shall not only display the principles, but honour the cause we have espoused. Such an exemplification of its tendencies, will do more to wipe away the unfavourable impressions which any have received against the institution, and will more effectually conciliate their esteem of it, than all the reasoning of laboured argument, or all the eloquence of verbal panegyric.<sup>13</sup> Then, as we honour profession, our profession will be an honour to us.

Remember, brethren, that the interests of Freemasonry are in your hands. Be careful, then, not to blend with it your weaknesses, nor to stain it with your vices. Consider how much the world expects of you, and how unwilling to make you any abatements. Consider with what dignity, fidelity, and respectability you ought to support the character you bear; and render the name of Freemason illustrious, as designating worth and virtue of superior stamp.

It is highly incumbent on you to “walk in wisdom towards them that are without;” doing nothing that should render your principles suspicious, or disgrace your institution in their eyes—nothing that should give them new occasion of dislike, or increase their former prejudices. For “be assured that, if in your conduct you forget that you are men, the

<sup>13</sup> “A good Mason can neither be a bad man nor a bad subject. The basis of Masonry is religion; and without subordination it cannot subsist.” (Anti-Jacobin. March, 1804.)

world, with its usual severity, will remember that you are Masons."<sup>14</sup>

While ambitious of obtaining the favourable opinion of men, let us not be regardless of the honour that cometh from God. His approbation will make us ample amends for all we may suffer from their evil surmisings and unjust reproaches. Let us, therefore, seek to please God rather than men. Remembering that we are his servants, let us be fervent in spirit, serving him with fidelity, constancy, and zeal. Let the sense of his adorable presence never, for a moment, be estranged from our minds. May all our conduct be strictly and invariably directed by his will and word. May we "walk worthy of the Lord unto all pleasing;" and "when a man's ways please the Lord, he maketh even his enemies to be at peace with him."

To conclude. If, brethren, we have any true love for Masonry—if we have at heart the honour and the interest of this most ancient and venerable institution, we shall be careful, not only to rule and govern our faith, but to square our actions by the holy Word of God; and, while with each other we literally walk upon the level, may we keep within due bounds with all mankind.<sup>15</sup> Thus

<sup>14</sup> "To be masonic," says our Rev. Brother Grylls, "is to be truly religious in both its parts; first, seeking and cherishing in our hearts the true fear of God; and then, from this principle, bringing forth all the amiable fruits of righteousness, which are the practice and glory of God. To be truly masonic, in every sense of the word in which I can understand Masonry, is to be truly religious, both in motive and action."

<sup>15</sup> Freemasons have always considered liberality as a virtue of  
M. MOR.

shall we merit and obtain the reputation, not only of "good men and true," but of wise and skilful Free and Accepted Masons.<sup>16</sup> And when he who is "the first-born among many brethren," shall again appear "to be glorified in his saints, and admired in all them that believe," may he pronounce our commendation, and designate our reward, by this declaration—"These shall walk with me in white, for they are worthy!"

the most general obligation and diffusive nature. To administer relief to the needy, and consolation to the distressed, is their most constant wish, and their highest pride; establishing friendship and forming connections, not by receiving, but conferring benefits; and diffusing the conveniences and comforts of life with that cheerful readiness and benevolent impartiality which heightens their value and sweetens their possession. Their bounty is not dissipated among those who can return the obligation, but is frequently conveyed to distant lands and foreign cities, to the naked and the hungry, who see not the hand that reaches out the kind supply, and can make no acknowledgment to their unknown benefactors, but the ardent benediction of gratitude.

<sup>16</sup> Bro. Benjamin Green's Oration before the Philanthropic Lodge, June 24, 1797, p. 22.

## DISCOURSE XII.<sup>1</sup>

### VALEDICTORY.

As the time has now arrived, my brethren, when I am to retire from the office with which I have for several years been honoured, and shall not again address you in public, I am desirous of leaving with you now my last counsels and my best wishes.

As Chaplain to the Grand Lodge, I have been repeatedly called upon, both to lead the devotional exercises and to perform the preceptive duties on public consecrations and festivals.<sup>2</sup> During the

<sup>1</sup> On resigning the office of Chaplain to the Grand Lodge of Massachusetts, December 27, 1799.

<sup>2</sup> This is a noble office, and confers equal dignity on him who executes it, and the community which is benefitted by its exercise. The conscientious clergyman by whom this office is filled, if his duty be religiously performed—if he consider his duty identical to his Master which is in heaven, and to the society to which his labours are devoted—is sure of the approbation of both. Dr. Harris is a singular example of an entire devotion to the requirements, the literature, and science of Freemasonry, being exercised with the cordial concurrence and approbation of the magnates of the Order. . It is not often that a candidate for masonic honours and reputation escapes the intrigues of little minds, who are always prepared to interpose between him and the elevated source of honour and distinction. Smith, Preston, Ruspini, Whitney, and Crucefix, may be instanced as included in this category ; all of whom were eminent lights of Masonry, and have



course of this service I have endeavoured, to the best of my abilities, to illustrate the genius and to vindicate the principles of our institution; and while inculcating upon the members a regard to its duties, to impress the community at large with a favourable opinion of its design and tendency: and you have not only listened to my instructions with attention, but have expressed, in the most flattering terms, your acknowledgment of my fidelity and your approbation of my zeal. To have acquitted myself, in any degree, to your satisfaction, in my addresses to you, and in my public vindication of the fraternity, is a circumstance upon which I shall reflect with grateful sensibility so long as I live.<sup>3</sup>

done more for the Craft than thousands of those by whom they were persecuted. In the United States, however, such examples of the effects of envy are unknown; which indicates a purity and perfection in the Order, under a republican government, greater than we can ever hope to see in our own country, and during our own times.

<sup>3</sup> Dr. Harris was a happy man. He was not borne down by intrigue, nor were his benevolent efforts for the benefit of Masonry paralyzed by the persecutions of interested men. Envy had not blighted his laurels; slander had not assailed his reputation; nor had falsehood invested his character with unimagined faults. He retired from office with the approbation of all his brethren. He had done his best, and his labours were duly and favourably appreciated. He might have appealed to the fraternity in the language of the Prophet Samuel—"Behold, here I am: witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's

Desirous of improving the interest I have obtained in your regards, for the purpose of animating you to a spirit and conduct becoming the ancient and honourable institution to which you belong, I beg your attention to a few parting counsels upon several topics of great importance to your credit and your happiness as Masons.

With this view I have, according to clerical custom, selected a text for my discourse from the sacred scriptures. As pertinent to my situation and my design, I shall make use of that passage inserted in the 11th verse of the 13th chapter of the second Corinthians:—

*“<sup>2</sup> Finally, brethren, farewell. Be perfect. Be of good comfort. Be of one mind. Live in peace; and the God of love and peace shall be with you.”*

This is the affectionate farewell which the Apostle Paul took of his Christian friends at Corinth. Its import is this: May all joy and happiness ever attend you! That this may be the case, make it your care to amend whatever is amiss among you, and raise to the greatest perfection in virtue. Support and help one another in affliction: and may you be yourselves comforted with those strong consolations which true Christianity suggests. Cultivate for each other an endeared attachment, and retain an entire unanimity.<sup>4</sup> And let me urge it upon

hand.” (1 Sam. xii. 3, 4.) And in token of their approbation, the Grand Lodge assigned to him an honourable employment in the works of Charity, which he held to the day of his death.

The permanent welfare of a lodge depends, in a great measure,

you that ye be peaceable in your demeanour, and charitable in your sentiments; for then the God of love and peace will graciously own and bless you, and be your present helper and everlasting portion.

In like terms, and with like cordiality, would I apply this pathetic counsel to you, my most valued friends, and echo these pious wishes on your behalf. But, as your Christian duties are inculcated on other occasions, there is no propriety in my dwelling particularly on them now—I shall confine myself principally to those that are masonic.

In the knowledge and observation of these also, brethren, be perfect.

1. To be thoroughly instructed in the lectures, well acquainted with the ceremonies, and complete upon the unanimity of the brethren. And, therefore, a favourite prayer amongst the Masons of the United States, at the time when Bro. Harris flourished, had a passage to the following effect :—" To establish our highest virtue we enter here. May living streams give us fertility, that our green leaves may smile and be flourishing. In this garden may we sit under the shadow of our beloved, and find his fruit sweet to our taste. May they who are set for strength and beauty be upright, and flourish as the palm, while they who minister are an hedge about us on every side. May our store be plentiful, that every brother may come and partake of its refreshment. May our fruit be chosen, that wise men may search it out. In ample growth, may we spread with comeliness. In blessed order, well arranged, may we be as the trees of God, full of fruit. May we continue fair and flourishing. Under our branches may every virtue find protection, and may the passenger taste the fruit, and find it pleasant. May a goodly spring bring a summer of delight, and a full autumn render our stores abundant. May health make us cheerful, and friendship be immortal. May our virtues unite us, and may we love the name of brethren, because it blesses us."

in the degrees of Freemasonry, is the ambition of all.<sup>5</sup> But by this very inclination, laudable as it undoubtedly is, some are prompted to a more rapid progress through its forms than is consistent with a clear and adequate comprehension of its principles. Hence they gain but a superficial, or at best only a theoretical and speculative knowledge of its sublime arcana: and, not applying to practice its symbols and its rules, they do not live in its influence nor exhibit its effects. They mistake the process for the result; and rest in the means, without attaining the end.<sup>6</sup>

<sup>5</sup> And very few do attain it. There is a laxity of application amongst the fraternity which prevents the budding fruits from attaining their full maturity. Many brethren, who are nominally good Masons, are in reality mere machines. They have acquired a superficial knowledge of the lectures and ceremonies, without looking into the vast sublime which lies beyond. They are ignorant of the deep science, the spiritual application, the intellectual beauty of which these elementary principles are but the harbingers. The sun rises; they see its glory, and rejoice in the brilliancy of its beams; but they know not the hidden mysteries which are seated beyond the system of which it forms the centre. They do not perceive that it forms only a very small and insignificant portion of the workmanship of the Great Architect of the Universe. So the lectures and ceremonies of Masonry form a very inferior portion of the sublimity of our glorious Order, whose essence extends to the heaven of heavens, and is bounded only (with reverence be it spoken) by the Throne of the Most High. See the latter lectures of "The Symbol of Glory," where this doctrine is diffusely explained and illustrated.

<sup>6</sup> The old Constitutions of Masonry make it imperative on a Master that he shall take care that no Apprentice or Fellow-craft be taken into his house or lodge, unless he has sufficient employment for him, and finds him to be duly qualified, according to the rules before laid down, for learning and understanding the

Masonry is an art of great compass and extent. A knowledge of its mysteries is not attained at once, but by degrees. By much instruction and assiduous application, advances are made. Every step is progressive, and opens new light and information.<sup>7</sup> “According to the progress we make, we limit or extend our enquiries; and, in proportion to our

sublime mysteries of the art. Thus shall Apprentices be admitted, upon farther improvement, as Fellowcrafts; and, in due time, be raised to the sublime degree of Master Masons; animated with the prospect of passing in future through all the higher honours of Masonry, viz., those of Wardens and Masters of their lodges, and perhaps at length of Grand Wardens and Grand Masters of all the lodges, according to their merit.

<sup>7</sup> Thus in an old American charge for the second degree, the new Fellowcraft was thus judiciously addressed:—“You will now be instructed in the use of tools of a more artful and ingenious construction. Be not regardless of their symbolic application. By them you will learn to reduce rude matter into form, and rude manners into the more polished shape of moral and religious rectitude; becoming thereby, yourself, a more symmetrical part of the structure of human society. By the square of justice learn to measure your actions. To the level of humility and condescension reduce your disposition and demeanour; and by the plumb-line of rectitude regulate all your moral conduct. The grade to which you are now advanced has its appropriate services and duties. It demands the exercise of strength, intellectual and moral; and it calls for the extension of relief to your brethren, according to your ability and their exigence. While invincible as a Mason, and brave as a man, be sure to display the benignity of the friend, and the kindness of the brother. You are to learn, now, to encounter trials with unyielding stability, and to endure tribulation with submissive patience. And you will find that Masonry prevents the pusillanimity of dejection, and silences the murmurs of discontent by encouragements and supports peculiar to itself.”

capacity, we attain to a less or greater degree of perfection.<sup>8</sup>"

He who knows the names and understands the application of the various tools and implements of the Craft, is, to be sure, thereby thoroughly furnished to every good work: but he, only, who uses and applies them to intellectual, moral, and social edification, is the workman that needeth not to be ashamed.

Therefore, in exhorting you to be perfect in Masonry, I intend, not merely that you should be expert in the lectures, or eager to rise through its degrees; but that you should enter into the spirit of its solemn rites, and learn the full import of its interesting symbols; that you should be perfect in the knowledge and in the application of its principles, in the possession of the virtues it expects, and in the discharge of the duties it enjoins.<sup>9</sup>

<sup>8</sup> Preston.

<sup>9</sup> "On the continent of Europe," says Bro. Mackey, (*Mystic Tie*, p. 98,) "until within a few years, more attention has been paid to the scientific and philosophical character of the institution than either in Great Britain or America; and an English writer of the last century, speaking of continental Masonry, says that a lodge in foreign countries is eminently styled an academy; and that there a Freemason signifies a friend and an admirer of liberal science. At present, however, in consequence of the learned labours of many zealous masonic writers, among whom we may mention Oliver and Crucefix, of England, and Moore, Chandler, Tannehill, (and Dr. Mackey might have included his own name in the list, together with those of Webb, Cross, Town, and many other distinguished names,) of America; the reproach of indifference is now ceasing any longer to exist among the English and American lodges."

2. Moreover, my brethren, be of good comfort.

There are, indeed, many troubles in the lot of humanity ; and you, like others, are exposed to them. But be not dismayed. By our excellent institution you are furnished with preventives or remedies against most of them, and with supports and solace under all.<sup>10</sup> You have a retreat, over which the changes of the world have not the least power. They reach not its peaceful recesses : they intrude not on its sacred quiet. Your cares, perplexities, and misfortunes, follow you not into the lodge.<sup>11</sup>

<sup>10</sup> The Rev. Dr. Wolff, at his initiation in 1846, stated that he had long wished to join the Order, that he might increase his usefulness, and be able to enter more fully, and more understandingly, into certain peculiarities of sacred antiquity. He also remarked, that he felt fully convinced that many of the great dangers and difficulties he had experienced during his travels in the East, would have been mitigated, if not entirely prevented, had he before that period been a Freemason, as he was frequently asked, during his travels, if he belonged to the Order ; and he firmly believed, that if he had been one of the Craft, he should have met with protection and brotherly assistance in many quarters, where, instead of them, he had experienced insult and danger.

<sup>11</sup> Hence there is no ceremony of our institution, not even the minutest, and apparently the most trifling, that is not clothed with some symbolic signification, and that does not, in its very use, teach the skilful Mason the practice of some moral precept. The lights that are placed in our lodge, while they serve to disperse the physical darkness, are intended also to shed the rays of intellectual illumination ; the distinctive vestments with which we are clothed, and the appropriate jewels which distinguish our officers, have each their emblematic meaning ; and the very tools which were used by our operative ancestors, have been diverted from their original intention, and serve, in the speculative order, to convey important lessons of morality.

You leave them behind you, with the agitated scene of which they are a part ; and come hither to partake the sweet comfort of brotherly love, the bland alleviations of sympathy, or the effectual relief of charity and beneficence, when that is wanted also.

Here you are introduced to associates whose warm and generous souls, whose enlightened and elevated minds, are drawn towards each other by wishes the most virtuous and sentiments the most sublime. Here you enter into a faithful, tender, and refined friendship.<sup>12</sup> In this intimate and endeared connection, the inclinations are free, the feelings genuine, the sentiments unbiassed ; and the undisguised communication of thoughts and wishes, of pleasures and pains, shows that the confidence is mutual, sincere, and entire. Advice, consolation, succour, are reciprocally given and received, under all the accidents and misfortunes of life. And what sorrow can resist the consolation that flows from an intercourse so tender and so kind ? The pains and troubles of a wounded heart will soon be alleviated or cured ! The clouds which overshadowed the prospect will quickly fade away ; light will break in upon the view, and hope and joy gild and decorate the scene.

Yes, my brethren, in coming hither, you gather restoration from the past, refreshment for the pre-

<sup>12</sup> And to preserve this friendship inviolate, the requirements of the guttural sign must be strictly observed, by the practice of such a cautious habit of restraint as may be necessary to preserve us from the risk of violating our obligation and incurring its penalty.



sent, and resources against the future: and you return back to the world with a calm, resolute, and well-fortified mind, better fitted to meet the trials, and better enabled to bear the burdens of life.<sup>13</sup>

In fact, in the very course of passing through the several grades, you acquire a firm and steady resolution of mind, prepared for every reverse, superior to every shock. You learn the discipline of virtue; you listen to the instructions of wisdom; and, following a faithful and unerring guide, you put your trust in God, and fear nothing.

“Wherefore, we beseech you, brethren, comfort yourselves together, and edify one another, even as also you do:” and be particularly attentive to the circumstances of the afflicted, and the wants of the destitute, “that their hearts may also be comforted by being knit together in love” with those who have dispositions to sympathize with their sorrows, and willingness to supply their need!<sup>14</sup>

On another score, too, I would exhort you to be

<sup>13</sup> This sentiment is embodied in the pectoral sign of Masonry, referring to the virtue of fortitude, which is equally necessary to defend our hearts against the powerful influence of allurements to terrors, that might prevail over our weakness, and, by extorting from us the secrets of Masonry, would plant an eternal torment on our conscience.

<sup>14</sup> “To relieve the distressed is a duty incumbent on all men, particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we establish our friendships and form our connections.” (Preston’s *Illustrations of Masonry*, page 54.)

of good comfort; and that is, with respect to the reflections lately cast upon the Order to which you belong. .

Though the ignorant suspect, and the prejudiced stigmatize your views and labours, "fear ye not their reproaches, neither be afraid of their revilings." Notwithstanding all their united attacks, and pertinacious opposition, Masonry will still retain its influence and its credit; and, like its own well-compacted arch, will even be rendered more firm and strong by the pressure and the weight it bears.

'It is rendered still more secure if the members grow more and more united in judgment and affections to each other, and in their attachment to the ancient constitutions, privileges, and principles of the Craft. This is the more necessary at the present day, because one of our most formidable opponents commences the deduction of his "Proofs" with an account of "the schisms in Masonry."

Let me, therefore, in the third place, enjoin it upon you to be of one mind.

Among the variety of duties incumbent upon you, remember that there is none more essential to the preservation, none more efficacious to the welfare of our institution than unanimity. This makes the cement, the great principle of cohesion, which gives compactness to all the parts and members; forms them into a regular structure, into one uniform building: and adds harmony and beauty, firmness and stability to the whole. Or, it may be likened to the key-stone which compacts and

strengthens the arch on which the edifice is supported and upheld.<sup>15</sup>

A cordial affection is the life and soul of all societies, and must be much more so of those who pretend to associate together upon the noblest maxims of charity and friendship.

Unity is the golden chain which binds our willing hearts, and holds together our happy society: the principle on which depends its internal harmony and its outward prosperity.<sup>16</sup>

Jars and discords among the brethren will not only loosen the cement of the well-joined fabric,

<sup>15</sup> And this is still further strengthened by the adoption of an universal language, which enables members of the fraternity of all nations to communicate easily and freely with each other. On whatever quarter of the globe their destiny may be cast, they can make known their wishes, and be sure of finding an attentive friend, a hospitable asylum, and liberal assistance.

<sup>16</sup> Our author eloquently observes, in one of his masonic charges,—“ At the present, as in every former age over which it hath spread its principles, Masonry constitutes the affectionate and indissoluble alliance which unites man in warm cordiality with man. It forms the most liberal and extensive connections. No private prepossession nor national predilection, no civil policy nor ecclesiastical tyranny, no party spirit, nor dissocial passion, is suffered to prevent the engagement, nor interfere with the free exercise of that brotherly love, relief, and fidelity, it fails not to produce. It has for ages been lamented, that petty distinctions and partial considerations, irrational prejudices and contracted sentiments, should so much obstruct the friendly intercourse of mankind. Masonry breaks down these formidable barriers. In its solemn assembly, around its social altar, meet the inhabitants of different countries, with benignant looks of esteem, and sentiments of unfeigned friendship. Around distant lands it casts Philanthropy's connecting zone, and binds together in the same sympathies the whole family on earth.”

but sap its very foundation. "Need I mention," says a Reverend Brother, "need I mention the malicious triumph which any schism or contest among us would give to the enemies of our ancient Craft? A factious spirit would soon check the progress of true Masonry, and strengthen every vulgar prejudice against us."<sup>17</sup>

As in the erecting of the temple of Solomon everything was so prepared that "there was neither hammer, nor axe, nor any iron tool heard in the house while it was building;" so of Freemasons it has always been the boast, that they perfect the work of edification by quiet and orderly methods, "without the hammer of contention, the axe of division, or any tool of mischief."<sup>18</sup>

I speak then a language harmonious in your ears and congenial to your hearts, when I say that you

<sup>17</sup> Dr. James Grant's sermon at Greenwich, June 24, 1774.

<sup>18</sup> A Masons' lodge is the temple of peace, harmony, and brotherly love. Nothing is allowed to enter which has the most remote tendency to disturb the quietude of its pursuits. A calm enquiry into the beauty of wisdom and virtue, and the study of moral geometry, may be prosecuted without excitement; and they constitute the chief employment in the tyled recesses of the lodge. The lessons of virtue which proceed from the East, like rays of brilliant light streaming from the rising sun, illuminate the West and South; and, as the work proceeds, are carefully imbibed by the brethren. Thus while Wisdom contrives the plan, and instructs the workmen, Strength lends its able support to the moral fabric, and Beauty adorns it with curious and cunning workmanship. All this is accomplished without the use of either axe, hammer, or any other tool of brass or iron, within the precinct of our temple, to disturb the peaceful sanctity of that holy place.

are “kindly affectioned one to another,”<sup>19</sup> and “perfectly joined together in the same mind and the same judgment;” walking by one rule, and following the same thing.

Having but one interest and one object, the benefit and the advancement of the whole, be persuaded to pursue it with concurring harmony and joint agreement.—While particularly interested in the welfare of the lodge to which you individually belong, be regardful of the general welfare. And let there be no other contest among you than that most honourable of all contests, who shall do the most good.<sup>20</sup>

<sup>19</sup> This amiable quality is considered of such importance by Masons, that its violation has frequently been visited by the extreme penalty of the law—expulsion. There is on record a case where several members were expelled from a lodge at one time for this offence alone; and the W. Master very properly observed, in an address to the brethren on the occasion,—“As in all numerous bodies and societies of men some unworthy will ever be found, it can be no wonder, that notwithstanding the excellent principles and valuable precepts laid down and inculcated by our ancient and venerable institution, we have such amongst us,—men who, instead of being ornaments or useful members of our body, I am sorry to say, are a shame and disgrace to it. These are sufficiently characterised by a natural propensity to backbite and slander their brethren; vices truly detestable in all men, and more peculiarly so in Freemasons, who, by the regulations of their institution, are specially exhorted and enjoined to speak as well of a brother if absent as present; to defend his honour and reputation whenever attacked, as far as truth and justice will permit; and where they cannot reasonably vindicate him, at least to refrain from contributing to condemn him.”

<sup>20</sup> Here we have an application of the pedal sign of the Craft,

“ Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore !”

To bind you more firmly together in the bonds of unity, and to strengthen the ties of brotherly love, has been an aim ever kept in view in my discourses before the fraternity; and, in this my final address, “ I beseech you, brethren, that ye all speak the same thing, and that there be no divisions among you !” “ Fulfil ye my joy that ye be like-minded, having the same love, being of one accord, of one mind.”<sup>21</sup>

I have but one direction more.—Live in peace. This is a natural effect, and will be the certain result of that unanimity and concord, of which I have just spoken.

So often have I, on former occasions, expatiated upon the pacific genius of Freemasonry, and on the

which is the point on which we receive the first great recommendation of the Master, ever to continue as we then appeared, upright men and Masons. It therefore denotes the duty of universal justice, which contains that prominent Christian principle of doing to others as we would have them do to us.

<sup>21</sup> Or, as is recommended by the manual sign, use that deliberate and steady prudence, which ought to guide your actions; and never seal with the sacred pledge of your right hand what the heart has not sanctioned with its entire approbation.

necessity and beauty of a correspondent conduct in its members, that I need now only repeat my earnest desires, that you would invariably, unitedly, and affectionately, “follow after peace,” and “study the things that make for peace,” and are conducive to mutual edification.<sup>22</sup>

It has been well observed, that “no splendour of talents, no endowment of body or mind, can be put in competition with those humble but lovely virtues which serve to make us endearing and endeared. Abilities alone may excite admiration, the tribute of the understanding; but, joined with amenity of manners, they never fail to conciliate affection, the better tribute of the heart.”

Let it always be known that we belong to a society

<sup>22</sup> The American Constitutions provide, that “No person is capable of becoming a member, unless, together with the virtues afore-mentioned, or at least a disposition to seek and acquire them, he is also free born; of mature and discreet age; of good report; of sufficient natural endowments, and the senses of a man; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft, as becomes the members of this most ancient and honourable fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and supporting the true dignity of the royal Craft. Every person desiring admission must also be upright in body, not deformed or dismembered, at the time of making; but of hale and entire limbs, as a man ought to be. No brother shall propose for admission into this ancient and honourable society, any person, through friendship or partiality, who does not possess the moral and social virtues, a sound head and a good heart; and who has not an entire exemption from all those ill qualities and vices, which would bring disgrace on the Craft.”

cemented by union, and edified with peace; where all the members are inviolably attached to the general good, and harmoniously conspire in its promotion; where unfeigned affection prevails; where every man is the sincere friend of every man; in a word, where all vigorously and cheerfully exert themselves in acts of kindness and labours of love. Such principles, surely, will advance and establish the happiness of the whole, and the welfare of each individual; and upon such principles our society hath bidden defiance to opposition, and been secured from dissolution or decay.<sup>23</sup>

Glory to God in the highest, peace on earth, and good will towards men, is the disposition and the desire of every Free and Accepted Mason. With such a temper, brethren, you will enjoy the satis-

<sup>23</sup> It was strictly recommended by the old American brethren, that whoever would be a Mason should know how to practise all the private virtues. He should avoid all manner of intemperance or excess, which might prevent his performance of the laudable duties of his craft, or lead him into enormities, which would reflect dishonour upon the ancient fraternity. He is to be industrious in his profession, and true to the lord and master he serves. He is to labour justly, and not to eat any man's bread for nought, but to pay truly for his meat and drink. What leisure his labour allows, he is to employ in studying the arts and sciences, with a diligent mind, that he may the better perform all his duties to his Creator, his country, his neighbour, and himself. He is to seek and acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance, and the like, which give him the command over himself, and enable him to govern his own family with affection, dignity, and prudence; at the same time checking every disposition injurious to the world, and promoting that love and service, which brethren of the same household owe to each other.



faction of your own hearts, the approbation and concurrence of all the wise and good, and the God of love and peace will be with you. That divine Being, who is the author of peace and the lover of concord, will render your endeavours successful, and reward them with the blessings of time, and the glories of eternity!

Finally, brethren, farewell! Accept the best wishes, as you share in the best affections of my heart! The special relation in which I have stood to you will now cease; but the affection connected with it, and the gratitude arising from it, will ever remain.

My particular thanks are due to the officers and members of the Grand Lodge, for the honours and the patronage with which they have distinguished me. And I entreat them, with my brethren all, to accept my warmest acknowledgments for their assistance and kindness. Their attentions have been so flattering, their benevolence so disinterested, their bounty so liberal, their sympathy so tender, that I must be inexcusably insensible not to feel; and feeling, criminally ungrateful not to express my many obligations.

The affecting adieu I am now taking, brings forcibly to mind the last solemn parting, when death shall separate me from those whom I have cordially loved;<sup>24</sup> whose society made the charm of

<sup>24</sup> In a funeral address, pronounced over the body of a brother who had been unfortunately drowned, our author has some affecting remarks on the above subject, which are worth quoting. He

my most privileged moments; and to whom, under Providence, I owe most of my earthly prosperity.

Tender and faithful friends! death is hastening to interrupt, it cannot dissolve, our union. No! virtuous attachments are eternal. They are renewed in heaven. We meet again there, to part no more!

says—"These last offices we pay the dead ought to be improved as useful instructions to the living. Let us all remember that, 'the generations of men are like the waves of the sea.' In quick succession they follow each other to the coasts of death. Another and another still succeeds, and presses on the shore; then ebbs and dies to give place to the following wave. Thus are we wafted forward. Now buoyed, perhaps, by hope; now sinking in despair; rising on the tide of prosperity, or overwhelmed with the billows of misfortune. Sometimes, when least expected, the storms gather, the winds arise, 'and life's frail bubble bursts.' Be cautioned, then, nor trust to cloudless skies, to placid seas, or sleeping winds. Forget not there are hidden rocks. Guard, too, against the sudden blast. Be Faith your pilot; you will then be safely guided to the haven of eternal bliss!

"There may you bathe your weary soul  
In seas of heavenly rest;  
And not a wave of trouble roll  
Across your peaceful breast!"

## A MASONIC ORATION,

DELIVERED BEFORE THE GRAND LODGE OF MASSACHUSETTS, JUNE 24, A. L. 5795.

IN submission to the appointment, and in compliance with the request of the venerable officers and beloved brethren of this Grand Lodge, I rise to give the customary masonic charge. To make apologies now would be ineffectual. And to entreat indulgence in behalf of what it is expected I should enforce by authority, would but diminish the dignity of the precepts to be inculcated, and weaken the influence of the caution to be impressed. I cannot doubt the candour of the liberal, and need not fear the censure of the prejudiced. It will suffice if this respected audience be but convinced, from my honest development of the character and simple statement of the duties of Freemasonry, that the principles upon which the institution is founded are salutary, and that the morals it enjoins are pure.<sup>1</sup>

<sup>1</sup> The members of the Grand Lodge to whom Dr. Harris addressed himself, were not only convinced of his general talents and masonic knowledge, but of the purity of his intentions, and his unabated zeal in the cause of Masonry. When its principles were to be defended, and its morality enforced, no better or more eloquent advocate could be found. His whole life was an illustration of the influence of Masonry on the external conduct of a good man. And an appeal to that was the best answer which

To give to these principles and these morals their proper force, recollect, my beloved brethren, that I stand in the place, and speak by the authority of that divine Mason whose anniversary you celebrate.<sup>2</sup> On this occasion you are to regard me as his representative. To his counsels you are invited to listen. "The same came for a witness, to bear witness of the light, that all men through him might believe."<sup>3</sup>

could be given to those who demanded a proof of its beneficial tendency. And if all Masons were equally circumspect in their dealings with their fellow-men, the Craft would need no other vindication than would be afforded by the example of its members.

<sup>2</sup> This was St. John the Baptist, one of the ancient parallels of Christian Masonry. And the reason why he was considered to be the patron of the Order was, because he performed the rite of baptism on the Redeemer of mankind at the passage of the river Jordan, where the Israelites entered the promised land, and Joshua set up twelve stones of remembrance, that the locality might not be forgotten. And Masonry being a science of light, St. John was pronounced to be a burning and a shining light. Thus he is said to have drawn the first parallel line of the gospel; and St. John the Evangelist lived to see it completely established and prosperous in the world, according to the prediction of his divine Master. (John xxi. 23.) In the language of the old lectures—"He finished by his learning what the Baptist began by his zeal, and thus drew a second line parallel to the former; ever since which time Freemasons' lodges, in all Christian countries, have been dedicated to the one or the other, or both of these worthy and worshipful men."

<sup>3</sup> It appears quite clear, from conclusive evidence, that St. John the Baptist was a distinguished member, if not the Grand Master, of the Essenian society, which has always been considered as the conservator of Masonry, when, in common with the true religion, it was under a cloud, during its transition state preceding the advent of Christ, and mankind preferred a state of darkness to celestial illuminations. At that period THE EAST (*ανατολη*)

As the herald, commissioned to awaken attention to the glories of the brightest scene that ever dawned upon the earth, he calls for the reformation of those prejudices which preclude acknowledgment of the doctrines of heavenly truth, and those corruptions which prevent diffusion of the system of unbounded love.<sup>4</sup>

Let your minds be open to conviction. Examine with the utmost freedom. Be willing to adopt what you find to be excellent; and in the best of causes to be the warmest of advocates.

was manifested to destroy the works of darkness; St. John the Baptist was a burning and a shining light, and St. John the Evangelist testified that the light shone amidst the darkness, although the darkness comprehended it not. See the "Mirror for the Johannite Masons," passim; where the parallelism of the two St. Johns is fully discussed.

<sup>4</sup> In India, as in the United States of America, the memory of St. John is honoured by the fraternity. A letter in Moore's Masonic Magazine, U. S., from an American brother at Calcutta, gives an interesting account of a festival there, from which I quote the following paragraph:—"Yesterday, the fraternity of Calcutta celebrated the anniversary of our eminent patron and ancient Grand Master, St. John. We met at the Masonic Hall, and from thence proceeded to the cathedral; *an oriental Jew, in full Hebraic costume, carrying in the procession the banner of St. John.* An excellent sermon was preached by Archdeacon Dealtry; after which we returned to the hall in the same order as we left. There were, in all, seven subordinate lodges, under their respective banners, and the district Grand Lodge, with its banner, and the banners of the Provincial and Deputy Grand Masters in the procession, which was preceded by the band of her Majesty's 3rd Regiment. A collection was made at the cathedral, in aid of a newly projected philanthropic institution, called the 'Fever Hospital,' amounting to seven hundred rupees. In the evening was a grand banquet, &c."

The duties of piety claim your first and chiefest attention. Their sacred spirit should sanctify, pervade, and influence all your thoughts and actions, ennoble all your pursuits, and be both the beginning and the end of whatever deserves the name of wisdom.<sup>5</sup>

Demonstrate by devout reverence and habitual goodness your homage, fidelity, and love to the Almighty Architect. Ever act as under the in-

<sup>5</sup> This is pure Christianity; and the conformity of Freemasonry with the Gospel constitutes a singular but unmistakeable characteristic of its truth. Its historical landmarks are the most prominent types of the Redeemer which are contained in the sacred writings of the Old Testament; its prayers are addressed to Him, in his exclusive character of T. G. A. O. T. U.; it spreads before us, on the consecrated floor of the Lodge, a carpet containing a reference to the variegated state of our existence upon earth, improvable by an adherence to the rules prescribed for our observance by the Sun of Righteousness; and the recommendations to perform the duties of our station worthily, run through the whole of our lectures like a tissue of pearls in an expanded web of golden embroidery. And the covering of the lodge is a cloudy canopy, which unfolds the mystery of a future existence in the Grand Lodge above, accessible by a ladder containing staves or rounds innumerable, but principally three, called Faith, Hope, and Charity; which, according to "the more excellent way" recommended by St. Paul, form the leading virtues which point the road to heaven. At the summit of the ladder, the Great Triune Deity appears to the eye of faith, as the "rewarder of them that diligently seek him," by practising the virtues enjoined equally by Christianity and Masonry; and reappearing in that divine Shekinah which manifested itself to Moses at the bush, as the glorious crown of the Sephiroth, or Great Elohim of the Jews, which "rode royally" on the mercy seat, as on a triumphal chariot, and illuminated the temple by his perpetual presence.

spection of that "eye which seeth in secret." Neglect not to implore the assistance of the Deity in your building; work by his perfect plans; and consecrate the edifice you finish to his glory and praise.<sup>6</sup>

Weigh well the powers of simple piety?  
Make it the key-stone in your arch of virtue;  
And it will keep that graceful fabric firm,  
Though all the storms of fortune burst upon it.

Forget not that you have professed yourselves "members of the great temple of the universe, ready to obey the laws of the Grand Master of all, in whose presence you seek to be approved."

Next cultivate and exercise the principles of generous philanthropy and munificent benevolence.<sup>7</sup>

<sup>6</sup> If Freemasonry urges us to perform with steadiness and regularity the paramount duties which we owe to God, our neighbour, and ourselves, it is with a view of making us wiser and better men, by an adherence to that sacred rule, which the Redeemer so strongly enforced on all who should become followers of him—"Whatsoever you would that men should do unto you, do ye even so to them." And by this process Freemasonry, equally with Christianity, assures us, that "if we ask we shall have, if we seek we shall find, and if we knock it shall be opened unto us." The Order further recommends to our notice the practice of the cardinal virtues, as unerring guides in our mortal pilgrimage; that all asperities may be removed out of the way from this world to another; and that our allotted course may be fulfilled with joy, and peace, and love unfeigned. And it presents to our notice the theological virtues, as directors to "a building not made with hands, eternal in the heavens."

<sup>7</sup> For to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into the way, are duties of the Craft, suitable to its dignity, and expressive of its usefulness. But, though a Mason is never

Your liberalities and affections must not be limited to kindred and neighbours; nor circumscribed within the narrow confines of self-interest or personal obligation; but uniformly directed to the general welfare, must be dilated into an exercise wide and extensive as human kind. "You must assuredly know that in all the bonds by which we are united; in all the lectures we receive; and in all the exercises by which we endeavour either to amuse, instruct, or benefit each other;<sup>8</sup> strict justice and

to shut his ear unkindly against the complaints of any of the human race, yet, when a brother is oppressed or suffers, he is in a more peculiar manner called on to open his whole soul in love and compassion to him, and to relieve him, without prejudice, according to his capacity.

<sup>8</sup> This amiable practice has been converted by our enemies into a serious charge against the institution. "What a bad principle do we find involved in the circumstance?" says one of our most unprincipled opposers, in his commentary on the prompt relief and assistance which had been afforded to the captain of a shipwrecked vessel, by a gentleman living near the coast, when he discovered him to be a Mason. "Is not the alternative clear," continues this bitter adversary, "that, but for the masonic signs, the gentleman would have remained an unconcerned spectator, and have left the captain to right his crew and vessel as well as he could, without masonic assistance. This principle of brotherhood, which Masonry teaches or enforces, should be extended to all mankind, and not confined to a sect." The alternative is by no means clear; and this writer has quite mistaken the nature and practice of our Order, which inculcates, that "by the exercise of brotherly love, we are taught to regard *the whole human species* as one family, who, as children of the same parent, and inhabitants of the same planet, are expected to aid, support, and protect each other." This doctrine pervades the entire system; and it is impressed on every candidate at his initiation, that "the



universal charity form the principle, the sentiment, and the labour of the Free and Accepted Mason."<sup>9</sup>

In the endeared and sublime friendship you have formed, you are to consider, more especially, the interests of a brother as inseparable from your own. And your's is the sweet satisfaction of alliance with those, to whose bosoms you may confide the most important and secret thoughts, without distrust or fear; and in whose hearts you may always be sure to find an unfailing willingness to be interested for you, to solace your griefs, calm your inquietudes, relieve your necessities, and lighten the burden of your labours. Every member of this society is happy in the enjoyment of that reciprocal confidence and esteem, which amply provides for the mutual interchange of affectionate services and assistance.<sup>10</sup> <sup>c</sup>

basis on which Freemasonry rests, is the universal practice of social and moral virtue."

<sup>9</sup> "Inwood's Sermons," p. 75. "Golden Remains," vol. v. p. 106.<sup>b</sup> As Cervantes expresses himself—"He who professes it must be a lawyer, and know the laws of distributive and commutative justice, in order to give every one that which is proper for him. He must be a theologian, in order to be able to give a reason for the faith he professes, clearly and distinctly, whenever it is required of him. He must be a physician, and especially a botanist, in order to know, in the midst of wildernesses and deserts, the herbs and simples which have the virtue of curing wounds. He must be an astronomer, in order to know by the stars what o'clock it is, and what part or climate of the world he is in. He must understand mathematics, because he will always stand in need of them; and he must be adorned with all the cardinal and theological virtues."

<sup>10</sup> We have been much pleased with a remark in the Report of the Committee of Lodges to the Grand Lodge of Wisconsin,

Reverence the laws and conform to the usages of our venerable constitution. Discountenance every deviation from its principles, and carefully avoid any innovation in its long-established practices. In retaining their primeval simplicity, you approach nearest to their original purity, and best answer their original intent.<sup>11</sup>

These are some of your leading duties. Such is the excelling nature of our institution, which, as it honours itself by its lessons, so may we honour it by our virtues. Let us on all occasions support its dignity, and maintain its credit. May our whole

U. S., 1845, relative to the means proper for producing the above effect.—“The object of making Masons should be, not the most rapid enlargement of our numbers, or the accumulation of wealth, but the establishment of an enlightened order of society, made better by the impressive and sublime principles which our institution inculcates.”

<sup>11</sup> In the fourth Annual Report of the Grand Lodge of Iowa, U. S., we find the following salutary recommendation :—“The Grand Lodge would admonish the Masters of the several lodges under her jurisdiction, as they value the institution of Masonry, handed down to us by the wise and good of other days, to enforce with strictness and rigour the Constitutions of the Order, to see the by-laws of the Grand Lodge faithfully and impartially executed, and on no pretence whatever to suffer any innovation to creep in and adulterate the pure ritual of the brotherhood, and most earnestly would she exhort and direct the brethren to guard with untiring vigilance the passes into the sacred portals of the temple. Let no impure hands corrupt the workmen, nor mar their work; but direct every effort to the ‘cleansing of the sanctuary’ of every impurity that may have obtained admission into her ‘holy of holies,’ until her altars of temperance, truth, and brotherly love shall be restored to the beauty of their pristine state.”

conduct prove our conviction of its excellency, and bear evidence of its happy effect.<sup>12</sup>

Proceed, brethren, with firmness in the lucid path pointed out for your steps. Be the animating spirit of our association the incitement to your noblest employment, and the enlivener of your most exalted delights.

Still may your bosoms glow with the ardour of kindness, and still possess the unsuspecting security and undiminished tenderness of friendship and love.<sup>13</sup>

<sup>12</sup> "The principles of Masonry," says Bro. Reese, in an address to the companions of the Chapter at Zanesville, "are the principles of a pure morality; thus far they are open for the inspection of all mankind, and he who runs may read them; and it is no valid argument against their existence, that they are not always exemplified in the actions and conduct of our members. This is our misfortune as a fraternity, and may with strict propriety be urged to our shame, but cannot possibly affect the purity and character of the Order. And you will readily admit, that neither should it be *anathema maranatha* in the mouths of men, because some of its ceremonies are performed in secret and hidden in mystery. After the same similitude of reason might the geologist, planting himself upon a vague hypothesis, deny the Mosaic account of the creation, and blot out every precious record from the volume of divine inspiration, because his limited comprehension cannot grapple with all the doings of the mighty intellect of God."

<sup>13</sup> To promote this most desirable result, and to guard against hasty and improper proceedings, the Grand Lodge of Iowa prohibits a candidate from being advanced till he has made satisfactory proficiency in the preceding degrees, by informing himself of the lecture pertaining thereto; because to suffer a candidate to proceed who is ignorant of the lectures of the degree he has taken, is calculated to injure the institution, and to retard its usefulness.

Suffer no consideration to induce you to act unworthy the respectable character you bear. But ever display the discretion, the virtue, the dignity, and the harmony,<sup>14</sup> which become you as the sons

<sup>14</sup> This harmony would be more extensively cemented, if the Grand Lodge of every country in the world could be persuaded to unite in a grand and comprehensive scheme for promoting an uniform mode of working amongst the fraternity, wheresoever dispersed under the lofty canopy of heaven. I have already expressed my opinion on the subject, in a letter to the Earl of Aboyne (*Mirror for the Johannite Masons*, let. vii.); and I subjoin that of an American Mason, quoted from *Moore's Magazine* (iv. 9).—"When in London, as special masonic delegate from Texas, I could not but regret the differences which existed in the English and American modes of work. The more I see of the masonic world the more I become convinced of the imperative necessity there is for a thorough revision of the work and lectures by all parties. The differences which now exist are traceable to the union of the York and London Grand Lodges, when the English work underwent a thorough revision and some alteration. The landmarks, however, remain unimpaired; and as prejudice should never find a harbour in a Mason's breast, and all differences in the Craft degrees can be accommodated without infringing the Constitutions, I must say I have yet hopes of living to see Free and Accepted Masons, all the world over, one and the same in every respect. To America at present belongs the glory of the projected assimilation, but should she lack fortitude to persevere, or liberality to meet her foreign brethren—offspring with herself of the same parent—half-way, and, if necessary to a consummation, even more than half-way, those who now pray for her success, and who are willing to aid her to their utmost, cannot thereafter but regard her with sorrow, as one who has departed from a bright and a glorious duty. For myself I have no fears of this kind with regard to my American brethren; I know their energy and perseverance, and that as the difficulties of the undertaking become developed, their exertions will be doubled, until success will once more smile upon their efforts."

of reason, the disciples of wisdom, and the brethren of humanity. Thus will your conduct lend distinguished lustre to your profession, and contradict the scoffs of those who contemptuously overlook, or studiously depreciate in a Mason, even the most eminent instances of merit.<sup>15</sup>

<sup>15</sup> Every brother is bound in honour to defend the Order when assailed by slanderous tongues. There is a curious account in the old Chronicle of Richard of Devizes, of the punishment due to those who do not endeavour to vindicate their profession, whatever it may be, when it is openly reviled.—“The monk, seduced to the delusion, hardened his forehead as a harlot, that he a monk should not blush when monks were reviled. On a certain day, as the bishop was standing over his workmen at Coventry, his monk attending close by his side, on whom the bishop familiarly resting, said—‘is it not proper and expedient, my monk, even in your judgment, that the great beauty of so fair a church should rather be appropriated to gods than devils?’ And while the monk was hesitating at the obscurity of the words, the bishop added, ‘I call my clerks gods, and monks devils.’ And presently putting forth the forefinger of his right hand towards his clerks, who were standing round him, he continued, ‘I say ye are gods, and the children of the highest.’ And having turned again to the left, concluded to the monk, ‘but ye monks shall die like devils; and, as one of the greatest of your princes, ye shall fall away into hell, because ye are devils upon earth. Truly if it should befall me to officiate for a dead monk, which I should be very unwilling to do, I would commend his body and soul, not to God, but to the devil.’ The monk, who was standing in the very place that the monks had been plundered of, *did not refute the insult on the monks*; and, because on such an occasion he was silent, met, as he deserved, with the reward of eternal silence being imposed upon him; for suddenly a stone, falling from the steeple of the church, dashed out the brains of the monk, who was attending on the bishop; the bishop himself being preserved in safety for some greater judgment.”

O ye whom curiosity or the pursuit of amusement hath drawn into this assembly, would to God that such smiles of good humour as suffuse your cheeks, and such beams of joy as irradiate your eyes, glowed on the cheeks and brightened in the eyes of every son and daughter of Adam; and that all might, like you, participate the happiness which results from the privileges of freedom, is refined by knowledge, and perfected in the reign of virtue and peace!

But consent to look abroad into the world. It may interrupt, indeed, for one painful moment the cheerful flow of your spirits; but it will teach you some most important lessons. See the members of a most extensive family engaging in perpetual contests. Man, who ought to be the friend, the brother, becomes the enemy of man. The lust of power and domination, every mean propensity, every turbulent passion, excites variance, and leads to outrage. The crimson standard of war is erected. Nations furiously press around it; and the most populous and flourishing countries exhibit the most sanguinary scenes of desolation.<sup>16</sup> You shudder at

<sup>16</sup> And yet designing men, at the great revolution in France, charged all these horrors upon Freemasonry, which is the harbinger of peace, founded on silence or secrecy, and cementing the fraternity in a compact chain of charity and brotherly love. As the old masonic song expresses it—

“ All the contentions ’mongst Masons shall be,  
Who better can work or who better agree.”

The ancient charges describe a Mason as “ a peaceable subject to the civil powers wherever he resides or works, and is never to

the painful view. You tremble for the distresses of mankind, and anxiously inquire, what can mitigate the sufferings these occasion? What project for reconciliation can be devised? Who will communicate a plan, easy to be adopted and effectual in its exercise, which will restore its rights to violated nature, and its supremacy to depressed humanity—which will banish entirely every unsocial passion, and establish perpetually universal peace? With what animated pleasure would we listen to the proposal which promised such desirable effects! How would we all rejoice in its ready adoption and general diffusion!

Assuredly, then, you will observe with pleasure the increasing progress of Masonry. At least you will not withhold your encouragement from an institution which has the most manifest tendency to annihilate all party spirit, to conciliate all private opinions, and by the sweet and powerful attractions of love, to draw into one harmonious fraternity men of all nations and all opinions. Who can remain unmoved and cold at the idea of the manifold good that may and will be effected by such an institution?<sup>17</sup> What generous citizen will hesitate

be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority, to uphold on every occasion the interest of the community, and zealously promote the prosperity of his own country."

<sup>17</sup> Yet strange to say, there are a few envious men in the world, who oppose themselves to this onward march of universal philanthropy, and endeavour to arrest its progress by stigmatizing the

at making it his duty and joy to contribute what he can to the accomplishment of such delightful hopes?

Order with I know not what practices of infidelity, deism, and other impure and unholy fancies; and a recent writer has ventured to affirm, that Freemasonry is the antichrist of the Apocalypse. I would willingly, however, perform an act of charity to this latter gentleman, by explaining, on the best authority, what the word "antichrist" means, as he appears to be most comfortably ignorant on the subject; in common, I admit, with many others, whose reading has not been very extensive. And if I am able to show that he has entirely mistaken the meaning of the term, his application of it to Freemasonry will fall to the ground; and his book, which he introduces with "a flourish of trumpets," be pronounced an unnecessary work of supererogation. The certain source of truth is the Bible; and one of the great parallels of Masonry asserts, that antichrist is "one who denies both the Father and the Son." (1 John ii. 22.) Now I would freely place the antichristism of Masonry on the orthodoxy of the following comment on the above passage by the Rev. G. Stanley Faber, in which it will be needless to say I fully concur.—"From this definition I conclude that antichristism, in its pre-eminently malignant form, is marked by an opposing infidel denial of both the Father and the Son; though, in a lower form, which was the case with all the Gnosticising heresies, from Simon Magus downward, it might be distinguished by such an utter perversion of the character both of the Father and of the Son, as effectually to constitute a denial of them, because it is a denial of them as they stand revealed in Scripture. Furthermore, from the immediately subsequent clause, whosoever denieth the Son, the same hath not the Father, I additionally conclude that a form of antichristism, short of absolute atheism, and essentially differing from Gnosticism, might subsist, either in unbelieving deism, or in misbelieving Mohammedism and Socinianism; because a denial of the filial character in God, whether it springs from unbelief or misbelief of Revelation, involves also, by a necessary consequence, a denial of any paternal character in God." (Eight Dissertations. Append. numb. vii.) But we neither deny the paternal nor filial



Let us all join in the fervent wish for success to all such motives as enforce, and all such societies as encourage, philanthropy and virtue. And may the whole brotherhood of mankind be united in the harmony of love, and blessed with the tranquillity of peace !

character of God ; on the contrary, we acknowledge and adore the Father under the name of Jehovah and the Most High, and the Son under that of T. G. A. O. T. U. (Col. i. 16), or Him that was placed on the pinnacle of the temple (Matt. iv. 5). Thus it is clear that Mr. Trevilian's position is perfectly erroneous, and without the slightest foundation in truth.

A DISSERTATION  
ON THE  
TESSERA HOSPITALIS OF THE ANCIENT ROMANS;  
WITH A DESIGN TO ILLUSTRATE REV. II. 17.  
TO WHICH IS ADDED  
AN ACCOUNT OF THE ROMAN ARRHA HOSPITALE;  
AND  
OF THE BACILLUS MENTIONED  
BY  
OLAUS WORMIUS.

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“ Use hospitality one to another.” 1 Pet. iv. 9.

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## PROLOGUS.

“ In Theologo accuratum illud antiquitatis studium, si abest, fortasse non requiram; si adest, vehementer amplectar. Nec solum quasi ornamentum, sed etiam, *etsi* si dicere, adjumentum. Nam in historia sacra multa esse, quorum penitior intelligentia pendeat a moribus et literis antiquis, nemo negabit.”

J. LIPSIUS, Epist. l. 3, Ep. 10.

## OF THE TESSERA HOSPITALIS.

### INTRODUCTION.

IN the following dissertation I have frequently used the term *friendship* for the Latin *hospitalitas*. In justification of which I prefix the following authorities :—

“ Hospes proprie dicitur qui privatim et amicitia causa, vel recipit, vel recipitur. Unde et pro externo amico capitur, et hospitium pro amicitia. Hinc hospitalitas, facilitas, vel benignitas in recipiendo; et hospitaliter, adv. benigne, et faciliter.”<sup>1</sup>

“ Virtus unde hoc proficiscitur, nobilissima præstantissimaque est; qua nimirum peregrinos et advenas, quocunque possumus,<sup>2</sup> humanitatis benigni-

<sup>1</sup> Langius. Amongst the Jews, under the theocracy, strangers were obliged to rely for their accommodation during travel upon the hospitality of the people amongst whom they sojourned; and in the East an inhospitable reception seldom occurs, and when it does, it betokens a peculiarly vile character, which makes them insensible to the great distinction which always attends a reputation for hospitality. And we are told that in many places it is so eagerly sought, that when a stranger enters a town, the inhabitants have a strong contention, and sometimes come to blows, for the honour of receiving him as a guest.

<sup>2</sup> It is recorded of the Athenians, that they were peculiarly kind to strangers in general, but much more so to their accepted

nitatis, benevolentiaëque genere persequimur, illis ædes domosque nostros patefacimus,<sup>3</sup> cibum potumque liberaliter præbemus.”<sup>4</sup>

guests. Those who produced their *αστραγαλον* or *συμβολον*, or tessera hospitii, were always entertained with the highest honours and distinctions. Such a ticket was offered by Jason to Medea as a comfort to her in her exile. As soon as ever the tessera was produced, the first care of the entertainer was to unite his foot on the threshold of the door with that of his guest, and there a mutual vow of trust and confidence was entered into between them. And hence some think that the word *hospes* is derived from *hostium*, or *ostium*, a door, and *pes*, a foot. When the guest had entered the house, something was provided for him without delay, both to eat and to drink. Every house was provided with a vessel, which was called the cup of hospitality. This was produced, and the host drank to him before ever he asked his name, as giving him honour because he was a stranger; and wine was used in preference to any other liquor, because it was reputed to warm the affections as well as the stomach. He was then presented with salt, to intimate that their friendship would be of long continuance; and he was waited upon by the daughters of the house.

\* Hospitality is observed by the Arabs in compliance with a precept of their prophet.—“Whoever,” said he, “believes in God and the day of resurrection, must respect his guest; and the time of being kind to him is one day and one night; and the period of entertaining him is three days, and after that, if he does it longer, he benefits him more; but it is not right for a guest to stay in the house so long as to incommode his host.” Burckhardt, in his *Notes on the Bedouins and Wahabys* (vol. i. p. 178), says—“Strangers, who have not any friend or acquaintance in the camp, alight at the first tent that presents itself, whether the owner be at home or not; the wife or daughter immediately spreads a carpet, and prepares breakfast or dinner. If the stranger’s business requires a protracted stay, as, for instance, if he wishes to cross the desert under the protection of the tribe, the host, after a lapse of three days and four hours from the time of his arrival,

“ In hospitium venire :” id est, inviolabilem amicitiam introire.

“ Hospitality was that tie among the ancients” which was ratified by particular ceremonies, and

asks whether he means to honour him any longer with his company. If the stranger declares his intention of prolonging his visit, it is expected that he should assist his host in domestic matters, fetching water, milking the camel, feeding the horse, &c. Should he even decline this, he may remain, but will be censured by all the Arabs of the camp; he may, however, go to some other tent of the encampment, and declare himself there a guest. Thus, every third or fourth day he may change hosts, until his business is finished, or he has reached his place of destination.

<sup>1</sup> Stuckius. *Antiq. Conviviales*, p. 87. In Greece, before the time of Solon, the rites of hospitality were practised by all classes of the community. “ At the voice of the stranger,” says the Abbe Bartheleni. “ every door flew open, every attention was lavished; and whilst offering the noblest homage to humanity, no enquiries were made respecting rank or birth, till they had anticipated every wish of their guest. Nor to their legislators were the Greeks indebted for this sublime institution, they owed it to nature, whose vivid and penetrating light filled the heart of man, and is not yet entirely extinct, since our first moral sensation is an emotion of esteem and confidence for our fellow-creatures, and since distrust would be considered as an enormous vice, did not the experience of repeated perfidy render it almost a virtue.

<sup>2</sup> When the Romans feasted, which they always did on the production of the tessera by a stranger, they frequently appointed an officer, whom they called *Magistrum Potandi*, although the honour was usually bestowed on the host. Sometimes, however, if any honourable or distinguished man were present, he was appointed the *regem vini*, or governor of the feast, like the *Archi Triclinus*, at the feast in Cana of Gallilee (John ii. 8). Sometimes this president was called *Modimperator*. But in all cases the greatest compliments were paid to the guest, who was always the man whom the host delighted to honour.

considered as the most sacred of all engagements;<sup>6</sup> nor dissolved, except with certain solemn forms, and for weighty reasons.”<sup>7</sup>

<sup>6</sup> The rites of hospitality were esteemed so sacred, that even females of the highest rank contributed their aid to welcome the stranger and make his visit agreeable. Homer, speaking of the arrival of Telemachus at Pylos, where Nestor and his sons are performing a sacrifice to Neptune, describes his reception, where we find the following incident:—

“ While those officious tend the rites divine,  
The last fair branch of the Nestorian line,  
Sweet Polycaste, took the pleasing toil  
To bathe the prince, and pour the fragrant oil.”

On which passage Wakefield inserts the following remarks:—

“ It is very necessary to say something about this practice of women bathing and anointing men; it frequently occurs through the whole Odyssey, and is so contrary to the usage of the moderns, as to give offence to modesty; neither is this done by women of inferior quality, but we have here a young princess bathing, anointing, and clothing Telemachus. Eustathius, indeed, tells us, it was undoubtedly by her father's command; but that does not solve the objection; and the only excuse that occurs to me is to say, that custom established it. It is in manners, in some degree, as in dress; if a fashion, never so indecent, prevails, yet no person is ridiculous, because it is fashionable; so in manners, if a practice prevails universally, though not reconcileable to real modesty, yet no person can be said to be immodest who comes into it, because it is agreeable to the custom of the times and countries.”

<sup>7</sup> In the Highlands of Scotland a profuse hospitality was universally observed. Besides the general claims which a clan had on his chief, and the relations of every gentleman on the head of his family, a custom prevailed similar to that of the Romans. Every patrician had a number of plebeian clients or dependants, whom he was particularly bound to protect from injury. According as the person was remarkable for benevolence, energy of character, talent, or influence in his own sphere, his adherents were

“Hospitality was universally practised in the earliest times.<sup>6</sup> It was almost the only thing that attached nations to each other.<sup>9</sup> It was the source

more or fewer. He carried them perpetually in his thoughts, and courted with great assiduity the favour of any one who could do the smallest service to any of his *linne na chris*, literally the children of his belt, figuratively so called, I suppose, from clinging round him like his belt in time of danger. Should a neighbouring gentleman withhold a favour expected, or offer the smallest injury to one of them, the affront was not easily forgiven, and revenge in due time taken, in some shape, of the adventures of the offending party. The *linne na chris* were not ungrateful for this devoted attention to their concerns. There was not a service so hard or so dangerous, that a man might not demand from his *linne na chris*, and their zeal and fidelity were unequalled.

<sup>6</sup> Many remarkable instances of it occur in the patriarchal ages, and we may particularly notice those of Abraham and Lot, to the celestial messengers who were commissioned to destroy the cities of the plain. Abraham, though a powerful prince and conqueror of the Assyrian forces under Chederlaomer, went himself to provide the food, and Sarah, a princess, as her name implies, prepared it for the table. This simple and primitive custom still continues in the East, where, as Dr. Shaw informs us, it is no disgrace for persons of the highest character to busy themselves in what we should reckon menial employments. The greatest prince of these countries is not ashamed to fetch a lamb from his herd, and kill it, whilst the princess is impatient till she hath prepared her fire and kettle to dress it. The custom that still continues of walking either barefoot or only with sandals, requires the ancient compliment of bringing water, upon the arrival of a stranger, to wash his feet; whilst the person who presents himself the first to do this office, and to give the welcome, is the master of the family, who always distinguishes himself by being the most officious, and who, after his entertainment is prepared, thinks it a shame to sit down with his guests, but will stand up all the time and serve them.

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<sup>9</sup> Oriental hospitality has been the theme of all travellers.

of the most ancient, the most lasting, and the most respected friendship, contracted between families who were separated by immense regions.”<sup>10</sup>

Burckhardt relates, when speaking of Kerek, a town containing only five hundred and fifty families, that it has eight medhafes, or houses for strangers, and whenever a stranger takes up his lodging at any of them, one of the people present declares that he intends to furnish that day's entertainment; and it is then his duty to provide a dinner, or supper, which he sends to the medhafe, and which is always in sufficient quantity for a large number. A goat or lamb is generally killed on the occasion, and barley for the guest's horse is also furnished. There are Turks who every other day kill a goat for this hospitable purpose. Their love of entertaining strangers is carried to such a length, that not long ago, when a Christian silversmith who came from Jerusalem to work for the ladies, and who, being an industrious man, seldom stirred from his shop, was on the point of departure, after a two months' residence, each of the principal families of the town sent him a lamb, saying, that it was not just that he should lose his dues, though he did not choose to come and dine with them. The more a man expends upon his guests, the greater is his reputation and influence; and the few families who pursue an opposite conduct are despised by all the others.

<sup>10</sup> Abbe Raynal, *Hist. of the Indies*.

## SECTION I.

### METHOD OF CONTRACTING FRIENDSHIP.

THOSE persons among the Greeks and Romans who were desirous of perpetuating their attachment, of rendering its union more sacred, and of insuring to it privileges more extensive, used the following method:<sup>1</sup>—They took a small piece of

<sup>1</sup> It may be as well to describe, *in limine*, the different kinds of tessera which were used by the Greeks and Romans. The word tessera had four distinct meanings: first, it signifies a watch-word used by the sentinels in time of war, to prevent the camp from being surprised by the enemy; this was called tessera militaris. Secondly, the tessera frumentaria was a ticket or token given to the poor, by showing which at certain seasons of the year, public charity was distributed amongst them, either in money or in food; if in money it was called tessera nummaria. Thirdly, the Tessera Hospitalis was a token of wood, or other substance, which was divided between two friends, who mutually engaged to support each other, whenever assistance should be demanded. This ticket was carefully preserved in families, and being handed down to their posterity, the full force of the obligation was retained. Lastly, tessera signified a die, and these tesserae, or dice, were used in several games. There were other kinds of tesserae, or tickets, made of ivory or bone, given to gladiators in testimony of their having fought in public. The tickets for admission to the theatre were called tesserae. At Portici two of these tickets were found in clearing the theatre at Pompeii. One side offers a view of the theatre, with the door half open, and on the other is an inscription. Tickets for the public shows were called contorniates. A ticket or token presented to such as were invited to feasts was called tessera convivialis. Lampridius, speaking of Elagabalus, says, “that he had sortes convivales, lots or marks for the guests, written upon spoons, by virtue of which one was to have ten camels, another as many fleas; one ten pound

bone, ivory, or stone, and dividing it into equal and similar parts, one of them wrote his name upon one of these, and his friend upon the other: they then made a mutual exchange; promising to consider and retain the little tally as a pledge of inviolable friendship.<sup>2</sup>

weight of gold, another ten pound of lead; one ten ostriches, and another as many pullets' eggs; so that they were truly lots, in which every one stood his chance. He also did the same at the sports, entitling one to ten bears, another to ten dormice; one to ten lettuces, and another to ten pound weight of gold; and, in short, he was the first that instituted the way of lots, which continues to this day. Thus some that went to the feast poor returned rich; and while some had the good fortune to get prizes, others got nothing but flies." Montfaucon tells us, that there were yet other tesserae, inscribed with sentences, upon one of which is read, *de vero falsa ne fiant iudice falso*; let not truth be made false by the wickedness of the judge; and upon another, *fausté vivas*, live happily. Some tesserae were charged with the figures of a fish, a lion, &c.

<sup>2</sup> Tesseræ hospitalis is said to have been either public or private. We find among the inscriptions published by Gruter, instances of two municipal towns which put themselves under the patronage of the Roman governor; and the reciprocal engagement between them, engraved on two copper plates in the form of an oblong square, with a pediment at the top, is called in both tessera hospitalis. The design of it was to cultivate or maintain a lasting friendship between private persons and their families, and gave a mutual claim to the contracting parties and their descendants of a reception and kind treatment at each other's houses, as occasion offered. For which end, those tesserae were so contrived as best to preserve the memory of that transaction to posterity. And the method of doing this, as I have already observed, was by dividing one of them lengthwise into two equal parts, upon each of which one of the parties wrote his name, and exchanged it with the other. From this custom came the prevailing expression, *tesseram hospitalem confringere*, applied to persons who violated their engagements.

“Veteres, quoniam non poterant omnes suos hospites noscere, tesseram, illis dabant, quam illi ad hospitium reversi ostendebant præposito hospitii; unde intelligebantur *hopitès*.”<sup>3</sup>

The Scholiast of Euripides<sup>4</sup> describes this custom as it was used amongst the Greeks. “Οι μὲν ξεινούμενοι τισιν ἀστραγαλὸν κατατεμνοῦντες, θατερον μὲν καταλιμπαινὸν ἀποδεξάμενοις, ἵνα εἰ δέοι παλιν αὐτοὺς, ἢ τοὺς ἐκείνων ἐπιξουσθαι, πρὸς ἀλλήλους ἐπαγομένοι τοῦ ἡμισυ ἀστραγαλίου ἀνενοῦντο τῇ ξεινίᾳ.” That is, “they had a custom, when a friendship had commenced, to take a white stone, and engrave thereon any word upon which the parties had mutually agreed. Then they brake the stone in the midst, dividing the word, and one half was kept by one friend, and the remaining half by the other, as a constant memorial of their friendship.”<sup>5</sup>

Koempfer mentions the use of the tessera in contracting friendships in Persia.<sup>6</sup>

<sup>3</sup> Luct. in Stat. Theb. vii. 237.

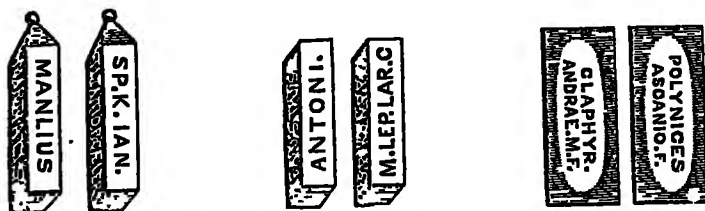
<sup>4</sup> In *Medea*. v. 687.

<sup>5</sup> At any future period, however distant, and under whatever circumstances, the producing of this tessera was followed by an immediate recognition of the covenant of friendship. With it the traveller was sure to be received with distinguished marks of civility, and to obtain a hearty welcome at the house of his friend. A custom somewhat similar to this, but applied to a different purpose, was prevalent in ancient Scandinavia. Olaus Wormius has given a representation of the tesserae, or tallies, used by the ancient Danes, of which each party kept one. Sir John Fenn says, a *taille*, or *talley*, was a cleft stick, both parts of which were notched, according to the sum advanced, one part remaining with the creditor, the other with the debtor.

<sup>6</sup> *Amenit. Exot.* p. 736. The same thing is accomplished in the East by the use of salt, which is the symbol of hospitality.

The particular shape and figure of the token, was such as was agreed upon by the contractors.<sup>7</sup>

Of this kind of tessera several are preserved to this day in the cabinets of antiquarians. Some of them, as described by Thomasius, I subjoin, reduced to about one-fourth of their size.



Thus, when the adversaries of the Jews wrote to Artaxerxes to prevent the building of the second temple, they pretended to be actuated by virtuous motives, because, as the margin of our Bible reads. "they had been salted with the salt of the king's palace," and that it would be in the highest degree dishonourable to violate such a solemn pledge. Sir John Chardin has illustrated the consequences of a breach in the covenant of salt in Persia by the following anecdote:—"The monarch, rising in his wrath against an officer who had attempted to deceive him, drew his sabre, fell upon him, and hewed him in pieces at the feet of the grand vizier, whose favour the poor wretch had courted by his deception; and looking fixedly on him, and on the other great lords that stood on each side of him, he said, with a tone of indignation, 'I have then such ungrateful servants and traitors as these *to eat my salt*. I will cut off their perfidious heads!'"

<sup>7</sup> The abraxas of the Basilideans partook of this nature and quality. It was a gem, or stone, with the word Abraxas engraven on it. Montfaucon has given engravings of several hundreds of them. Every individual who joined the society of the Gnostics was presented with this gem, and he was directed to preserve it as a token of recognition, by which he might claim the exercise of hospitality. It was further supposed to secure the protection of the deity to whom it was dedicated, to avert calamity, and to convey health, prosperity, and safety.

## SECTION II.

### THE USE AND SACRED NATURE OF THIS CONTRACT.

The producing of the tessera was a recognition of the covenant of friendship.<sup>1</sup> And with it the traveller was sure to be received with distinguished marks of civility, and to obtain a hearty welcome at the house of his friend.<sup>2</sup>

<sup>1</sup> The guests were treated with a brimming cup of wine before the meal, which was called poculum, φιλοτησιον, the cup of hospitality or friendship. Seneca, in *Thyeste*, act v., scena ultima, says, "*Poculum infuso cape Gentile Baccho.*" To which Thyestes answers, "*Paternis vina libenter Deis, tunc hauriatur.*"

<sup>2</sup> And this welcome was a renewal of the pledge; for after having partaken of his hospitality, he was rendered incapable of doing his accepted guest any injury, however great the provocation. "The entertainment," says Donaldson, "usually comprised three services; the first consisting of fresh eggs, olives, oysters, salads, and other light delicacies; the second of made dishes, fish, and roast meats; the third of pastry, confectionary, and fruits. A remarkable painting, discovered at Pompeii, gives a curious idea of a complete feast. It represents a table set out with every requisite for a grand dinner. In the centre is a large dish, in which four peacocks are placed, one at each corner, forming a magnificent dome with their tails. All round are lobsters, one holding in its claws a blue egg, a second an oyster, a third a stuffed rat, a fourth a little basket full of grasshoppers. Four dishes of fish decorate the bottom, above which are several partridges, hares, and squirrels, each holding its head between its paws. The whole is surrounded by something resembling a German sausage; then comes a row of yolks of eggs; then a row of peaches, small melons, and cherries; and, lastly, a row of



So highly was this alliance esteemed, that it was preferred even to relationship. To express, in the most forcible terms, their veneration for it, and their sense of its sacred nature, the ancient Romans gave to their sovereign of the gods the title of *Jupiter Hospitalis*.<sup>3</sup>

This excellent usage established friendship even between individuals of different nations.<sup>4</sup>

vegetables of different sorts. The whole is covered with a sort of green-coloured sauce."

<sup>3</sup> Virg. *Æn.* lib. 1, v. 735. So the Greeks styled him Hospitable Jove. See Homer's *Odys.* lib. ix. v. 562, and lib. xiv. v. 67. Cato the Censor, when he was questor, instituted sodalites, or fraternities of congenial persons. In the early state of society, when the laws were too weak to afford protection, individuals had no other means of securing their lives and property, but by entering into such associations, where a number of persons engaged themselves to vindicate and assist each other. And they had periodical meetings, at which they enjoyed themselves merrily. Thus Quintilian said—"Tempestiva convivia, et pervigiles jocos, advocatū sodalium turbā, solutus, et effluens agebam." Fraternities of the same kind, says Bishop Percy, prevailed in this kingdom, not only during the Anglo-Saxon times, but for some ages after the conquest. They were called bandships, and were often under the patronage of some great man. They had public badges, by which each band or confederacy was distinguished, and at length grew to such a pass as to support each other in all kinds of outrages; which occasioned a particular act of parliament for their suppression; and through the influence of the clergy, they gradually changed into other kinds of fraternities called guilds, the members of which pledged themselves to support each other, and to keep the peace.

<sup>4</sup> Amongst the Oriental nations, I have already observed, that this purpose was effected by means of salt; and this appears to have been an efficient means of preserving the courtesies and socialities of life, in the absence of law or civilization.

Cicero recommended several persons, and promoted their interest from this consideration. Thus, in his letter to Sulpitius, the governor of Achaia, he introduces Lyso to his favour, by saying, "Cum Lysons Patrons est mihi quidem hospitium vetus, quam ego necessitudinem sancte colendum puto."

Even war between their respective nations did not disannul the union. Historians have recorded several instances of combatants laying down their arms in the heat of battle,<sup>6</sup> out of a pious regard to the alliance of hospitality,<sup>7</sup> which had been entered into<sup>7</sup> by their progenitors.<sup>8</sup>

<sup>5</sup> Epist. ad Famil. 19, lib. iii.

<sup>6</sup> Amongst the Roman legions was a functionary called Tesserarius, and Montfaucon has given a representation of one (plate ix. vol. iv.), leading his horse by the bridle. The horse has a kind of crescent upon his breast; and the Tesserarius has a sword by his side, and a long spear in his hand. The inscription imports that it is a figure of Aurelius Saturninus Verissimus, a horseman of the eighth Pretorian cohort, who had served five years in the second Italian legion in quality of Tesserarius; that is, who wore those military marks, or badges, called tesserae, which the officers gave one to another in rotation.

<sup>7</sup> Dr. Mackey has given a striking illustration of this feeling in the conduct of Tecumseh, a celebrated Indian chief. During the last war between England and America, a detachment of the latter was overcome by a superior English and Indian force. The ammunition of the Americans being nearly expended, and all expectation of succour vain, they surrendered, on the assurance that the prisoners should be treated with humanity. But they had scarcely laid down their arms, when the Indians commenced stripping them of their clothing, and beat and insulted all who ventured to complain of such treatment. At length the passions of the Indians becoming excited, many of the Americans were tomahawked and scalped. In the midst of this scene, an Indian

Lest any one, besides the person to whom it rightfully belonged, should claim its privileges, the little pledge was preserved with the utmost care and secrecy: and no one knew the name inscribed on it but the possessor.<sup>9</sup>

chief, with a lofty bearing, and an expression of gratified vengeance marked on his countenance, looked on this work of carnage and blood. Many of his best warriors had fallen by the sure fire of the Kentucky riflemen. He was chafed and maddened by the recent hot contest. In such a frame of mind he did not discourage the bloody tragedy. But behold now this red man of the forest. The eye of a Mason and brother in distress reached him, speaking a language which he comprehends and obeys. He springs from the cannon on which he has been resting, and with the swiftness of a deer he bounds among his followers, and with a look and gesture, which they dare not disobey, utters the command—"Let the slaughter cease—kill no more white men!" Tecumseh had been admitted a Mason at Philadelphia several years before.

\* I have much pleasure in quoting another characteristic anecdote of the same brother. An American officer, in a skirmish with a party of British and Indians, was severely wounded and unable to rise; two Indians rushed towards him to secure his scalp. One appeared to be a chief warrior, and was clothed in British uniform. The hatchet was uplifted to give the fatal blow: when the thought occurred to him that some of the chiefs were Masons, and with this hope he gave a masonic sign. It stayed the arm of the warrior, the hatchet fell harmless to the ground; the Indian sprang forward, caught him in his arms, and saluted him as a brother. That Indian was Tecumseh.

\* They constituted indisputable tokens of friendship, and answered every purpose of modern letters of recommendation. Indeed, the tessera originated in the difficulty of travelling in the earliest times; and appear to have been hereditary between families living in distant places. These astragals were frequently of lead, which being divided into two parts, each family kept one. The tesserae were sometimes placed in the foundations of churches.

### SECTION III.

#### THE CONNECTION WAS INDISSOLUBLE EXCEPT BY A PUBLIC DISAVOWAL.

THE engagement thus entered into could not be dispensed with, unless publicly disavowed in a judicial manner. One of the ceremonies practised in this solemn act of renunciation, was to break the mark or symbol of hospitality. By this act, he who came to this open rupture, authentically declared, he would for the future have no more commerce with him who had broken his faith with him.<sup>1</sup>

“*Abi, quære ubi jurejurando tuo satis sit subsidii! Hic, apud nos, jam, Alsesimarche, confregisti tesseram.*”<sup>2</sup>

<sup>1</sup> And even after it had been thus renounced, it might be renewed by a descendant. Thus between the city of Sparta and the family of Alcibiades, a public hospitality had subsisted; his grandfather had solemnly renounced it, but he, by acts of kindness, revived it again. Herodotus says, that when Alexander the Macedonian, was despatched to Athens, by Mardonius the Persian general with overtures from Xerxes for an alliance and a requisition of earth and water, after addressing the people, his propositions were rejected with indignation, and the Athenians, in closing their reply, say—“Hereafter do not you presume to enter an Athenian assembly with overtures of this kind, lest while you appear to mean us well, you prompt us to do what is abominable—we are unwilling that you should receive any injury from us, having been our guest and friend.”

<sup>2</sup> Plaut. *Cisternel.* act ii. sc. 1, v. 27.

See, also, an instance recorded by Livy,<sup>3</sup> where Badius Campanus renounces the friendship of Q. Crispinus.

Isidorus declares, “Veteres quando sibi promittebant, stipulam tenentes frangebant, quam iterum jungentes sponsiones suas agnoscebant.”<sup>4</sup>

<sup>3</sup> Decad. iii. lib. 5.

<sup>4</sup> Lib. 5.

## SECTION IV.

### DISGRACE OF VIOLATION.

THIS connection was founded upon all that was honourable in character, virtuous in principle, and generous and affectionate in disposition. Nothing, therefore, was considered so base as a violation of it. *Non defuere tamen, qui ferarum more, non hominum, ab omni humanitate alieni erant, ut non hospitibus ad mensam admitterent, sed mensam apponerent.*<sup>1</sup>

Plutarch informs us, that those who violated these bonds were looked upon as wicked and abominable, both among Greeks and Romans;<sup>2</sup> and the most

<sup>1</sup> It would be equally useless and vain to deny that we have occasionally found amongst ourselves, individuals who have violated their solemn pledges, and sinned against the rites of masonic hospitality. In this category we may rank Prichard and Finch; amongst the continental Masons, Le Franc and the Abbe Perau; and in the United States, Major Allyn, and Bernard, a Baptist minister: all of whom were guilty of the above offence, by which their names have become infamous.

<sup>2</sup> Cæsius, dial. ii.

<sup>3</sup> In the ancient legislation of Greece this crime was punished by degradation and loss of caste, which deprived the delinquent of all or part of the rights of a citizen; a penalty strictly conformable to the general order of things; for it is but just that he be compelled to renounce privileges which he has abused; and he is left with only the burden of a life destitute of enjoyment, and a liberty which he cannot exercise. This was a heavy punishment in a democracy, inasmuch as the privilege is forfeited by this degradation being there deemed of more importance, and held

injurious thing that could be said of a man, was to charge him with having disregarded the laws of hospitality.<sup>4</sup> “The vengeance of Jupiter, the patron of hospitality and friendship, visited Philip,” says he, “for his breach of both, and pursued him through life;”<sup>5</sup> for he was beaten by the Romans, and forced to yield himself to their discretion.<sup>6</sup> In consequence

in higher estimation than in other governments; nothing is so mortifying to a citizen as to find himself reduced below his equals. An individual in this predicament is thoroughly degraded, and moves about as a marked man for the example of others.

<sup>4</sup> Amongst the Jews hospitality was enjoined by the command of God under the severest penalties. In the Mosaic law it was provided that the paschal lamb was to be eaten in the house where it was slain; and if the family was not large enough to consume it, the rites of hospitality were to be exercised by calling in certain neighbours and friends, to participate in the good things which were spread upon the table. These participants were usually termed brothers, and *filios contuberniorum*, because they assembled together, as Josephus informs us, *κατὰ φάρμακας*, *per sodalitia*; and amongst them were some called *princeps fratriæ*.

<sup>5</sup> The Koran of Mahomet is very severe against such inhospitable persons, “God will punish them with a grievous torment in this world and in the next; and they shall have no patron on earth, nor any protector. There are some of them who made a covenant with God, saying, verily if he give us of his abundance, we will give alms and become righteous people. Yet when he had given unto them of his abundance, they became covetous thereof, and turned back and retired afar off. Wherefore he hath caused hypocrisy to succeed in their hearts, until the day whereon they shall meet him; for that they failed to perform unto God that which they had promised him, and for that they prevaricated.” (Al Koran, c. ix.)

St. Austin is said to have endeavoured to promote hospitality in his own family, by having these verses engraven on his table—

Quisquis amat dictis absentum rodere vitam,  
Hanc mensam indignam noverit esse sibi.

of which, he was stripped of all the provinces he had conquered; gave up all his ships, except five; obliged himself to pay a thousand talents, and delivered his son as a hostage.<sup>7</sup> He even held Macedonia and its dependencies only at the mercy of the conquerors. Amidst all these misfortunes, he was possessed only of one blessing, a son of superior virtue; and him he put to death, in his envy and jealousy of the honours the Romans paid him.”<sup>8</sup>

Horace, speaking of a degenerate person, to complete his character, declares him

————— “ Et penetralia  
Sparsisse nocturno cruore  
Hospitis.”<sup>9</sup>

<sup>7</sup> A similar punishment was denounced on those who revealed or profaned the spurious Freemasonry or religious mysteries of Ceres. But the law was equitable, for it ordained that either the accuser or the accused shall suffer death; the former if he fails in his accusation, the latter if the crime be proved. The poet *Æschylus* was accused of having revealed the doctrine of the mysteries in one of his tragedies. His brother endeavoured to move the compassion of the judges by showing the wounds he had received at the battle of Salamis; but the expedient would have been useless, if *Æschylus* had not clearly proved his innocence by asserting that he had never been initiated into them. The people were waiting at the door to stone him. The philosopher *Diogenes* was not so fortunate, and was forced to save himself by flight. Large rewards were offered for his apprehension; and a decree was engraven on a brazen column, which branded his name with eternal infamy.

<sup>8</sup> Plutarch's *Lives*, vol. vi. p. 196. Langhorne's translation.

<sup>9</sup> It is impossible to deny, however we may lament the fact, that there have been instances of degenerate Masons who have violated their solemn obligations; but their numbers are exceedingly small in our own country. But in the United States they may be numbered by hundreds, who, during the excitement in



Cicero, in his invectives against Verres, among other crimes, charges him with having been a frequent violator of the rites of hospitality.<sup>10</sup> “ Num te ejus lachrymæ, num senectus, num hospitii jus atque nomen, a scelere aliquam ad partem humanitatis revocare potuit? Sed quid ego hospitii jura in hac tam immani bellua commemoro, qui Sthenium Termitanum, hospitem suum, cujus domum per hospitium exhausit et exinanivit, absentem in reos retulerit, causa indicta, capite damnarit: ab eo nunc hospitiorum jura atque officia quæramus?”<sup>11</sup>

“ Unpitied may he die  
 Who to a friend assistance can deny;  
 Nor to afflicted virtue kind,  
 Unlocks the treasures of his mind!”<sup>12</sup>

1832-3-4, quitted their standard, and broke their vows, until at length the ranks of anti-masonry were so strong, that an anti-masonic governor and senator were chosen in some of the States, and the Masons were publicly cited by the general assembly to appear and show cause why their charters should not be abolished.

<sup>10</sup> Hospitality was the great and redeeming virtue of all ancient nations. In the first book of the *Odyssey* we find Telemachus exercising it towards Minerva, in the character of Mentès.

“ While his fond soul these fancied triumphs swell’d,  
 The stranger guest, the royal youth beheld;  
 Grieved that a visitant so long should wait,  
 Unmark’d, unhonour’d, at a monarch’s gate;  
 Instant he flew with hospitable haste,  
 And the new friend with courteous air embraced.  
 ‘ Stranger, whoe’er thou art, securely rest,  
 Affianced in my faith, a friendly guest;  
 Approach the dome, the social banquet share,  
 And then the purpose of thy soul declare.”

<sup>11</sup> This will bring to recollection the complaint of the Psalmist (xli. 9), penetrated with the deep ingratitude of one whom he

describes as having been his own familiar friend, in whom he trusted, *who did eat of my bread*, even he hath lifted up his heel against me. To the mortification of insult was added the violation of all confidence, the breach of every obligation connected with the ties of humanity, with the laws of honour, with the bonds of social life, with the unsuspecting freedom of those moments when the soul unbends itself to enjoyment, and is, if ever, off its guard. (See Taylor's *Culmet*, in v. Hospitality.)

<sup>12</sup> Euripid. *Medea*. Potter's translation. Herodotus says—  
 "The barbarous disposition to consider all strangers as enemies, gave way to the very first efforts towards civilization; and, as early as the time of Homer, provision was made for the reception of travellers into those families by which they were connected by the ties of hospitality. This connection was esteemed sacred, and was under the particular sanction of the hospitable Jupiter. *Zeus Xenios*. The same word *Xenos*, which had originally denoted a barbarian and an enemy, then became the term to express either a host or his guest. When persons were united by the tie of hospitality, each was *Xenos* to the other, though, when they were together, he who received the other was properly distinguished as the *Xenodicus*. In the *Alcestis* of Euripides, and in Plato, we find mention of *Xenon*, or an apartment appropriated to the reception of such visitors. The bond of hospitality might subsist—1, between private individuals; 2, between private persons and states; 3, between different states. Private hospitality was called *Xenia*; public, *Proxenia*. Persons who, like Glaucus and Dioned, ratified their hospitality in war, were called *Doryxeni*. This connection was in all cases hereditary, and was confirmed by gifts mutually interchanged, which were at first called symbols (as in the *Medea* of Euripides), and which were afterwards reduced to a kind of tickets, instead of presents, *astragaloi*, or *tesserae*."

## SECTION V.

THE PRIVILEGES OF THIS FRIENDSHIP MIGHT BE CLAIMED BY THE DESCENDANTS OF THE CONTRACTING PARTIES.

WHEN this friendship was contracted it became perpetual. The memorials of it were transmitted from father to son.

“*Eo presente homini extemplo ostendit symbolum, quem tute dederas ad eum, utferret filic.*”<sup>1</sup>

Plautus, in his comedy entitled *Pœnulus*, plainly

<sup>1</sup> Plaut. *Bacchid.* act ii. sc. 3. The above essay was written as an illustration of the key-stone of the arch, which forms the token, or tessera, of a Mark Master, a copy of which I subjoin. Every Mark Master has a right to procure an engraving of these letters upon a piece of plate, or a medal; he is to choose his own particular mark, which is to be engraved within the circle of letters, and never to be changed. This mark may be of use in cases of pecuniary extremity. A brother Mark Master wishing to borrow a sum of money, can pledge his mark for the faithful payment thereof; and it would be disgraceful, and cost his expulsion, not to redeem it. Whenever a Mark Master Mason sends his mark to a brother requesting a loan, the latter cannot return it, even though it be inconvenient to make the loan, without accompanying it with the sum of a half shekel of silver, or twenty-five cents. The reason for this last regulation is this—the persons sending for the loan might be in distress, even for a meal of meat, and the small sum of twenty-five cents would always afford temporary relief, and be sufficient to purchase victuals for the hungry. See Col. Stone's *Letters on Masonry*, iv.



intimates that the descendants of those who formed the friendly compact, might challenge its rights. In the second scene of act v., he, who had made "the brotherly covenant" with Antidamus, comes to his son, not doubting of an affectionate welcome; for, saith he,

"Deum hospitalem, ac tesseram mecum fero."

The interview which succeeds, is a pleasing illustration of many of the preceding remarks. Pœnulus is introduced enquiring for Agorastocles, who thus replies—

- "Siquidem tu Antidam hic quæris adoptatitium,  
 , Ego sum ipsus, quem tu quæris.  
 "PÆN. Hem! quid audio?  
 "AG. Antidamæ gnatum me esse.  
 "PÆN. Si ita est, tesseram conferre si vis hospitalem,  
 Eccam attuli.  
 "AG. Age dum huc ostende! Est par? Probe.  
 Nam habeo domi.  
 "PÆN. O mi hospes, salve multum! Nam mihi tuus pater,  
 Pater tuus ergo mihi Antidamas fuit.  
 Hæc mihi hospitalis tessera cum illo olim fuit.  
 "AG. Ergo hic apud me hospitium tibi præbebitur.  
 "PÆN. Dii dent tibi omnia quæ velis!"<sup>2</sup>

<sup>2</sup> A correspondent in Moore's Magazine, vol. iv. p. 258, speaking on this subject, says—"In every part of Homer, the right of the guest and suppliant to kind treatment, is inculcated as a sacred obligation, established by the gods: the suppliant was to be 'as a near relation.' The 'stranger and the poor are from Jove,' says the bard. From this general obligation sprung particular obligations and more sacred rights, not terminating with individuals, but hereditary and descending to posterity. The custom extended, and communities became bound by it. Nations acknowledged it, not only with nations, but with individuals. Alcibiades,

The ancient Greeks, also, deposited these tokens among their treasures, to keep up the memory of their friendships to succeeding generations; as we are informed by the comment of Eustathius<sup>3</sup> on

expelled from his native Athens, sought and received the hospitality of Sparta, as between him and the Spartans this usage existed. To the existence of this usage we owe the beautiful narrative of the retreat of the ten thousand Greeks by Xenophon. Xenophon says—‘that having been long attached to Proxenus, by the rights of hospitality, the latter sent for him from home, with a promise if he came to recommend him to Cyrus.’ His attachment to Proxenus was so strong, although he was not his countryman, Proxenus being a Beotian, that he left Athens and joined him at the camp of Cyrus. From this statement of Xenophon, it appears that if any advantage was in prospect, the *xenos*, or guest, was invited to share it. Each was under a peculiar obligation to attend to the other’s interest, as if it was his own.”

<sup>3</sup> The comment here spoken of is as follows :—“The laws of hospitality were anciently held in great veneration. The friendship contracted hereby was so sacred, that they preferred it to all the bonds of consanguinity and alliance, and accounted it obligatory even to the third and fourth generation. In the story of Bellerophon, Proetus, a prince, under the supposition of having been injured in the highest degree, is yet afraid to revenge himself upon the criminal on this account; he is forced to send him into Lycia, rather than be guilty of a breach of this law in his own country. And the King of Lycia, having entertained the stranger before he unsealed his letters, puts him upon expeditions abroad, in which he might be destroyed, rather than at his court. We here see Diomed and Glaucus agreeing not to be enemies during the whole course of a war, only because their grandfathers had been mutual guests. And we afterwards find Teucer engaged with the Greeks on this account against the Trojans, though he himself was of Trojan extraction, the nephew of Priam by the mother’s side, and cousin-german of Hector, whose life he pursues with the utmost violence. They preserved in their families the presents (or *tesseræ*) which had been made on these occasions,

that passage of Homer, where Diomedes recounts to Glaucus the gifts which their ancestors, Oeneus and Bellerophon, had presented each other.<sup>4</sup>

and were obliged to transmit to their children these memorials of hospitality."

<sup>4</sup> At the siege of Troy, as Homer states, Glaucus and Diomed meeting in the heat of battle, discovered by some token of this kind that their families had been of old connected by the ties of hospitality, which were held more sacred than those of blood. Hence Diomed paused in his victorious career, to give an audience to Glaucus, whom he acknowledges to be his guest, and declares it not lawful to engage in single combat. The heroes, laying down their arms by mutual consent, embraced each other like brothers, with the grasp of friendship, and plighted mutual faith. See the circumstance detailed in the Iliad, book vi. ver. 261-289.

## SECTION VI.

A PRACTICE OF THIS KIND SEEMS TO HAVE BEEN  
IN USE AMONG THE EARLY CHRISTIANS.

TERTULLIAN has these words:—"Sic omnes probant unitatem; dum est illis communicatio pacis, et appellatio fraternitatis, et contesseratio hospitalitatis:<sup>1</sup> quæ jura non alia ratio regit quam ejusdem sacramenti una traditio."<sup>2</sup>

<sup>1</sup> Dr. Lushington (A. D. 1646) gives a beautiful idea of the hospitality of the early Christians, in his *Explanation of Heb. xiii. 2*, where he says—"Hospitality is but love and charity carried upon another object, when our love is not restrained to our acquaintance only whom we know, but enlarged towards strangers in general whom we know not, whether they be our brethren or not. And it consisteth in receiving strangers into our houses, and entertaining them with all good offices of humanity and courtesy, especially according to our abilities and their necessities. And as hospitality must be exercised towards all strangers, so especially, in the first place, toward Christians, who are our brethren, and chiefly to those of them that are exiles, and become strangers for the cause of Christ and his religion. And to this hospitality may be referred our humanity toward the poor, by inviting them to our houses, and cheering them in a kind and comfortable manner. And of hospitality we must not be forgetful; for those things that we forget or neglect, we take no care for them. And St. Paul commends hospitality, and moves us to the exercise of it, in regard that thereby some have entertained angels unawares."

<sup>2</sup> De Præscrip. cap. 20. See also S. Ambros. lib. ii. offic. cap. 21, and lib. iii. cap. 7. Chrysostom. concione 2, de Lazaro. Augustin. serm. 70, de temp. Concil. Trident. sess. xxv. c. 8. Cardinal Cusanus, Exercit. 7, says—"Eucharistia est supremæ

The tessera was carried by them in their travels as an introduction to the friendship and brotherly kindness of their fellow Christians.<sup>3</sup> Afterwards heretics, to enjoy those privileges, counterfeited the tessera. The Christians then altered the inscription.<sup>4</sup> This was frequently done, till the Nicene council gave their sanction to those marked with the initials of the words, Πατηρ, Υιος, Αγιον Πνευμα. These B. Hildebrand calls "tesseræ canonicæ."<sup>5</sup>

charitatis sacramentum;" that the Eucharist is the highest gift of charity, or hospitality; for it is the symbol of that greatest of all hospitable gifts to man, the death of Christ, who loved us to the end, and therefore we break and distribute both the bread and the wine, with unlimited hospitality, to all who are willing to partake thereof.

<sup>3</sup> C. Corn a Lapide, Comment. in Pauli Apost. epist. Hæbr. cap. xiii. The primitive Christians continued their course of meeting by societies, even at the time when Rome was at its highest pitch of glory. Pliny (æ. 97) wrote to Trajan, that the Christians confessed, that they were in the habit of meeting very early in the morning, to worship and sing praises to Christ as a god; and then to take bread and wine, binding themselves to commit no evil, but to do all the good in their power; and that they met again, later in the day, to practise the rights of hospitality, to eat and drink together, and spend some time in pious and social communication with each other.

<sup>4</sup> On the same principle, the gems called abraxas were used by the Basilideans; and they were subsequently used by some impostors, such as the Marcosians, to seduce the weak and women of quality. Marcus was a disciple of Basilides, and endeavoured to introduce himself into rich families, and especially to insinuate himself into the favour of the women; and he succeeded, according to Montfaucon, in seducing vast numbers of them, and poisoned half Europe with his pernicious doctrines.

<sup>5</sup> Col. in Alma Julia. The clergy, however, were entitled to claim the rights of hospitality without the possession of tesseræ.



The impostor Peregrinus, as we learn from the particulars stated by Lucian,<sup>6</sup> feigned himself a Christian, that he might not only be clothed and fed by them,<sup>7</sup> but assisted on his travels, and

Sir Walter Scott gives an amusing instance of this practice in Scotland, in his notes to the *Bride of Lammermoor*. It appears to have been the universal custom to place ale, wine, or some other strong liquor, in the chamber of an honoured guest, to assuage his thirst, should he feel any on awaking in the night, which, considering that the hospitality of that period often reached excess, was by no means unlikely. It is a current story in Teviotdale, that in the house of an ancient family of distinction, much addicted to the Presbyterian cause, a Bible was always put into the sleeping apartments of the guests, along with a bottle of strong ale. On some occasion there was a meeting of clergymen in the vicinity of the castle, all of whom were invited to dinner by the worthy baronet, and several abode all night. According to the fashion of the times, several of the reverend guests were allotted to one large barrack room, which was used on such occasions of extended hospitality. The butler took care that the divines were presented, according to custom, each with a Bible and a bottle of ale. But, after a little consultation among themselves, they are said to have recalled the domestic as he was leaving the apartment.—“My friend,” said one of the venerable guests, “you must know, when we meet together as brethren, the youngest minister reads aloud a portion of scripture to the rest, only one Bible, therefore, is necessary; take away the other six, and in their place bring six more bottles of ale.”

<sup>6</sup> Luciani opera, tom. iii. lib. 9, p. 325, edit. Amst. 1743.

<sup>7</sup> It was more proper for the Apostles frequently to enforce this duty, as the want of public inns rendered it difficult for strangers to get accommodations; and as many Christians might be banished from their native country for religion, and perhaps laid under a kind of excommunication, both among Jews and heathens, which would make it a high crime for any of their brethren to receive them into their houses. (*Blackwall's Sacred Classics*, vol. i. p. 232.)

enriched by their generosity. But his artifice was detected and exposed."

"Peregrinus, philosophus gentilis, lucri causa religionis Christianæ stimulator, etiam carcerem toleravit;" sed collecta non parva pecunia ex elemosynis sanctorum, descivit, satis sibi aliens in hospitalitate christianorum."<sup>10</sup>

The procuring a tessera, as a testimony of evan-

These impostors abounded in the early ages of the church. St. Ambrose says, according to Bingham (Orig. Eccles. b. xvi. c. 12) — "They appear as gentlemen in their dress, and make that a means to promote their petition; and pretending to be men of good birth, they make use of that as an argument to gain a greater contribution. They looked upon an idle life as being more easy than work; and often joined fraud and cruelty to theft, by making use of false pretences to turn the current of charity from the widow and fatherless to themselves, which the rules of the church brand as an infamous way of living, and worthy of ecclesiastical censure."

The Priscillianists were likewise infamous for these abominable practices, and they did not hesitate to use both lies and perjury when it answered the purposes of their deception; and one of the rules of their society was—swear and forswear, lie and cheat, but never discover your secrets.

<sup>10</sup> Euseb. chron. anno xti. 78. See also the testimonies of Aulus Gellius, Ammianus Marcellinus, Athenagoras, and Tertullian. Expecting, doubtless, to enjoy the conviviality practised by the Romans, whose third, or principal meal, was originally taken in the open air; but subsequently they invited their friends to their houses. These suppers were styled by the Romans *conviva*, because hospitality was practised at them. By the Greeks they were called *συμπόσια*, or *συνδαινα*, *compotiones*, or public eating and drinking together. The Hebrews called this hospitable practice a drinking, from *shatath*, bibere, to drink, or *mishteh* potatio, a drinking. Thus Haman was called *ad bibendum cum regina*, to drink with the queen. (Esther vii. 1.)

gelization, answered all the purposes, and saved the trouble of formal written certificates, and introductory letters of recommendation.<sup>11</sup> The danger of its being used by impostors, as in the case of Peregrinus, made it necessary to preserve the token with great care, and never to produce it but upon special occasions.<sup>12</sup> Notwithstanding the simplicity of this method, it continued in use until the time of D. Burchardus, Archbishop of Worms, who flourished A. D. 1020, who mentions it in a visitation charge.

<sup>11</sup> Dr. Sherlock (on Church Unity, p. 602) expresses this notion when he observes, that "the ancient discipline was very severe in admitting strangers who were unknown to them, lest they should admit heretics, or schismatics, or excommunicated persons; and therefore if any such came, who pretended to have lost their recommendatory letters, they were neither admitted to communion, nor wholly refused, but maintained by the church till a communication was had from the church from whence they came."

<sup>12</sup> No one was thought qualified for communion in such a society who was guilty of breach of faith, or had violated his own solemn obligation. Hence the necessity of a tessera, or at least letters of recommendation, to certify that the bearer was worthy of confidence.

## SECTION VII.

### APPLICATION.

WE find from the foregoing sections that the tessera was the testimonial and pledge of the most perfect friendship;<sup>1</sup> the obligations of which were mutual, sacred, and indissoluble, and the benefits perpetual. The little token was carefully and privately képt, that no one might claim and enjoy its privileges, but he for whom they were intended.<sup>2</sup> And this custom, I have thought, gives the most natural explication of the following passage in Rerelations ii. 17:—"To him that overcometh will I give a white stone,<sup>3</sup> and in the stone a new name

<sup>1</sup> In Scandinavia the token was a *ring*, which was delivered to the candidate at his initiation, and he was enjoined to preserve it as an invaluable amulet, which would ensure to him the divine protection in all cases of difficulty and danger; and serve as a tessera of introduction, by which he might safely claim the rights of hospitality.

<sup>2</sup> These tessere, or crystals, were, in after ages, converted to a forbidden use, viz., the invocation of spirits; and were consulted by means of a pure boy. Having repeated the necessary charms and adjurations peculiar to the spirits the adept wished to call up, he laid his hand upon the boy's head, who looking into the crystal, saw the answer represented in a cypher, which the adept understood; sometimes the spirits spoke with an audible voice. The Charlatan, Cagliostro, made good use of this instrument.

<sup>3</sup> The white stone of Masonry, which our reverend brother has taken such pains to illustrate, is attached to one of the military orders, which the anti-Mason, Colonel Stone, admits is founded entirely upon the Christian religion; and he adds, that "its rites and ceremonies, deeply and powerfully affecting, are, in their representations intimately connected with the closing scenes of

written, which no man knoweth, saving he that receiveth it.”<sup>4</sup> Allowing the verse to refer to the before-mentioned method of commencing and perpetuating a special friendship, the promise will be to this effect: to him that overcometh will I give a pledge of my affection,<sup>5</sup> which shall constitute him

that glorious plan of redemption, in which the Son of God died ignominiously, as a means, through faith in his atoning blood, of reconciling fallen man with his offended Creator. Neither the Jew, Turk, nor infidel, can take this degree. The candidate, before he can cross the threshold of the encampment for that purpose, is obliged, under circumstances of deep solemnity, to avouch his belief that Jesus Christ came into the world to save sinners; and, also, that he will even wield a sword, should it become necessary, in defence of the religion taught by him, and to the truth of which he affixed the seal of his blood. He is also required, with equal solemnity, after due time afforded for sober and secluded reflection, to avouch his innocence of any crime unrepented of, which would render him unworthy of the degree to which he aspires.”

<sup>4</sup> By faith we shall hear the above glad tidings sounding in our ears. The white stone is an inestimable gift promised to every one who lives a moral and virtuous life. White is an emblem of purity, and the new name conveys a title to be admitted within the veil, and honoured with a seat near the throne of the living God, in that palace which is described by St. John as a perfect cube, whose walls and foundations are garnished with all manner of precious stones, all hewed, squared, and polished by the masterly hand of T. G. A. O. T. U.

<sup>5</sup> See more particularly Discourse v. In ancient Britain this pledge was a white crystal, containing either a lunette of glass, or a small ring of the same material, such as those which the Welsh call *Gleinian Nadredd*. These were certainly *insignia* of a very sacred character amongst our ancestors; and they seem to have been intimately connected with the *Anguinum*; for the annotator upon Camden remarks, that in most parts of Wales, all over Scotland, and in Cornwall, the vulgar still retain the same superstitious notions respecting the origin and virtues of the

my friend, and entitle him to privileges and honours, of which none else can know the value or extent.

The following apostrophe in Dr. Watts' seventy-eighth hymn of the first book, is a happy illustration of this passage. It represents the saint entreating his beloved Lord.

O let my name engraven stand  
 Both on thy heart and on thy hand,  
 Seal me upon thine arm, and wear  
 That pledge of love for ever there !  
 Stronger than death thy love is known,  
 Which floods of wrath could never drown ;  
 And hell and earth in vain combine  
 To quench a flame so much divine.  
 But I am jealous of my heart,  
 Lest it should once from thee depart ;  
 Then let thy name be well imprest  
 As a fair signet on my breast ! " 6

former, which Pliny records of the latter. In the poem called the Chair of Taliesin, we find a stranger admitted to the privileges of the community by exhibiting the *cwrwg gwydryn*, or boat of glass, a symbol which betokened hospitality, which was never refused when exhibited to the Druids, or any of their dependants.

" The signet, or seal, from the most early times, was always considered as a tessera of recognition, and therefore the servants of God were sealed in their foreheads, to imply that by baptism they became incorporated with the family of Christ, by having the sign of the cross impressed on that part, to denote their claim to the privileges of Christianity. In all ancient nations, the royal signet was the authority by which all the king's orders were authenticated, and therefore whoever possessed this seal, possessed all the power of the real owner. This seal was usually worn as a ring on the finger, and therefore in Esther (viii. 8), the writing was ordered to be sealed with the king's ring. And in Egypt we find the same custom. Pharaoh took the ring from off his hand, and placed it on the hand of Joseph (Gen. xlii. 40), by which all authority was transferred to the latter.

## SECTION VIII.

### OBJECTIONS REMOVED.

THE opinion of learned commentators upon this verse in the Apocalypse, so far as they differ from this explanation, will be considered as lessening its consequence; the object of this section, therefore, is to make some remarks upon the most plausible constructions of this passage.<sup>1</sup> The explications which have been generally adopted are the following:—

1. The text has been considered as alluding to the black and white stones with which the judges, among the ancients, condemned or acquitted the criminal.

“ Mos erat antiquis, niveis atrisque lapillis,  
His damnare reos, illis absolvere culpa.”<sup>2</sup>

<sup>1</sup> The new name here referred to, as written in the white stone, usually imported a new quality, or state. Thus Abram, Sarai, Simon, &c., were called by new names when they were placed in new circumstances. The new situation above referred to is that of immortality in heaven.

<sup>2</sup> Ovid. Jesus says in the Apocalypse, “I will give to the victorious a white stone, on which shall be written a new name.” The white stone is an emblem of truth united with righteousness, and confirmed by works. The name indicates the quality of the thing; a new name is a quality of good, which as yet does not exist. (Hist. Landm. vol. ii. p. 160.) Aristotle said, that white was a symbol of pleasure; and hence the Greeks marked their fortunate days with a white stone. At the resurrection of our Saviour, the angels testified their joy by appearing in white; and

But the latter part of the verse convinces us that it could not intend this practice; for on these tesserae there was no name written.<sup>3</sup>

2. Others have supposed it an allusion to the stone given to servants when they were liberated by their masters, accompanied by the name of Freedman.<sup>4</sup> Yet the benefit, the honour, and the privileges of this emancipation must be conferred in vain, or rather could not be given at all, unless known to others besides him who received them.

3. It has again been supposed to allude to the token, or ticket, given to the conqueror in the

at the transfiguration, Christ was arrayed in raiment white as the light. In like manner, in the new Jerusalem, the redeemed have not only a white stone presented to them, but are also clothed in white and shining robes. For further information on this subject the curious reader is referred to the Signs and Symbols, p. 195, and Hutchinson's Spirit of Masonry, p. 128.

<sup>3</sup> It was an ancient custom among eastern princes, on their promotion of some meritorious person, to give him a new name. Thus Nebuchadnezzar did to Daniel and his companions in Babylon: and to this day the same custom still continues to be practised in some parts of the East. The new name given to Joseph signified, according to some authorities, a revealer of secrets: according to others, a prince of lords, or prime minister.

<sup>4</sup> The Athenians were very particular that their slaves should not bear names accounted dignified or respectable. They commonly gave them short names, seldom of more than two syllables, probably that they might be the more easily and quickly pronounced when called by their masters; and hence, when a slave became free, he changed his name again, taking good care that his new name should be a long one. We see by the book of Daniel, however, that the Hebrew captives at Babylon did not acknowledge amongst themselves the names which their masters proposed.



Olympic games, expressing his name, and signifying the reward he was to receive for his achievements;<sup>5</sup> but here the name must be known, or the reward could not be procured.

<sup>5</sup> The conquerors amongst the gladiators received tesserae made of ivory, not only as marks of favour, but as tickets to entitle them to assist at these spectacles. In the collection of Fabreti, mentioned by Montfaucon, is one of these tessera, of an oblong figure, with four faces, on two of which are the words, *Philomusus Pereli spectavit*; upon the third a trident, and upon the fourth a branch of palm tree. The trident denotes that he was a Retiarius. Another tessera is mentioned as in the possession of M. de la Chausse. It was also of an oblong figure; and on the four faces was the following inscription:—1. SP. K. FEB.; 2. M. SIL. L. NORB. COS.; 3. FRUCTUS; 4. SEXTI; which may be thus interpreted—*Spectavit Kalendis Februarii, Marco Sileno et Lucio Norbano Consulibus, Fructus. Sexti*; signifying, that Fructus the son of Sextus, the gladiator, who had received the Rudis, or mark of freedom, assisted at the sports as a spectator, and not as a gladiator, upon the calends of February, when Marcus Silenus and Lucius Norbanus were consuls.

## OF THE ARRHA HOSPITALE.

THIS name was given to the pocket-pieces, or keep-sakes,<sup>1</sup> formed by breaking a piece of money in two.<sup>2</sup> Such broken coins are frequently found at Rome. On one side are the heads of Aug. Cæsar and M. Agrippa; and on the other a crocodile chained to a tree, with the words COL. NEM. (Colonia Nemausus), a province of Gaul, with which those princes were rewarded after the conquest of Egypt.



Plautus introduces Palæstrio, in his comedy en-

<sup>1</sup> The word *ἄρραβον*, *arrhabo*, *pignus*, signifies in general a *pledge*, which one gave to another in testimony of, and to confirm some bargain made between them. It stands for a part of the paid price, and makes the bargain sure. The word may also signify hostage, as well as *pledge*, which is in contract of buying and selling only exercised.

<sup>2</sup> This was the original of the *bacillus*, or love-token, and was frequently used for the same purpose. The custom was almost universal in our own country, and is mentioned by all the old writers. Thus Dogget, in his comedy of "the Country Wake," makes Hob, who fancies he is dying, say, "I know I'm sure of Mary as my wife, and I do own it before you all; I ask't her the question last Lammas, and at Allhallow's tide *we broke a piece of money*; and if I had liv'd till next Sunday, we had been ask'd in the church." Sir Walter Scott has made an interesting use of this custom in his "Bride of Lammermoor."

titled, "Miles Gloriosus," presenting a token of this name.<sup>3</sup>

"Hunc arrabonem amoris primum a me recipe."<sup>4</sup> The Romans, probably, obtained both the word and the custom from the ancient Hebrews. The word is used, 1 Samuel xvii. 18, where David is sent to the camp<sup>n</sup> to see how his brethren fared, and to take their ערבות (arrabon) *pledge*.<sup>5</sup> The Greek word, ἀπαβων, *a pledge, or surety*, occurs 2 Cor. i. 22, v. 5, and Ephes. i. 14.<sup>6</sup> It is also used in the Septuagint version of Gen. xxxvii. 17, 18, 20, where it answers to the Hebrew ערבות.

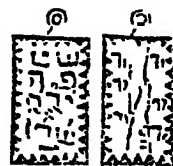
<sup>3</sup> Montfaucon says (Suppl. p. 348), "we sometimes find in cabinets cut stones with wishes, love posies, and other fancies; as Κυρία, χαίρε, *Hail, madam*; Κύριε, χαίρε, *Hail, sir*; ἐντὺχει πανοικί ὁ φορὸν, *good luck to him who bears thee, and all his family*; hospita felix vivas, *live happy, my landlady*. In another, we see a hand presenting a ring, with this inscription, μνεμόνευε, *remember*. Another hath a dolphin with this, pignus amoris habes, *you have a pledge (ἀπαβων) of love*. Another, vivas in Deo, *live in God*. Another, utere felix, *be happy in the use of it*." He has enumerated several others, and one in particular, with two right hands joined together, inscribed, *Proteros to Ugia*, which is a genuine tessera.

<sup>4</sup> Act iv. scene 1.

<sup>5</sup> Bishop Patrick says, "the meaning of the above phrase is not clear. According to some it means, that he should bring something from them which might certify Jesse of their health. Others translate the word, not *pledge*, but *business*; and understand the sense to be, bring me word what they do, how they behave themselves, with whom they associate, &c."

<sup>6</sup> In both the above passages, the word ἀπαβων is rightly translated by the word *earnest*, as it is intended to imply a pledge or security for the whole, by the payment of part of a debt; and such a deposit is still frequently made by the borrower to the lender of money.

This tessera is copied from a plate of curious articles, an antique, which from its form, and the clasped hands engraved upon it, will be readily understood to belong to this class; and may be considered as corroborative proof that the custom we are elucidating came originally from the Hebrews.<sup>7</sup>

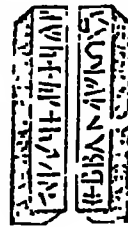


<sup>7</sup> With this primitive people the *ᾠραβων* was given as an affirmation of a promise, where a person's simple word was not considered a sufficient security. Thus Judah gave pledges to Tamar. In the Jewish law several articles were forbidden to be given in pledge.

## OF THE BACILLUS.

THE bacillus was a love-token entirely resembling the tessera hospitalis.<sup>1</sup> It is thus described by Olaus Wormius:—"Bacillus est quadratus trium pollicum longitudine; latitudine tertia parte pollicis; latera quatuor characteribus insignita habens; expresso sylvestri, ut videtur, fabricatus."<sup>2</sup>

A figure of one he has given may be seen here.<sup>3</sup> He supposes the letters to be amatorial, and so written as to convey in an intricate, or anagrammatic manner, the name of the lover, in a sentiment of attachment intelligible to all.<sup>4</sup>



<sup>1</sup> A common love-token in this country was a *joint ring*, on which the names of the betrothed were interchangeably inscribed. It is thus described by Dryden, in his play of *Don Sebastian*—

" ————— A curious artist wrought 'em,  
With joynts so close as not to be perceived;  
Yet are they both each other's counterpart.  
Her part had *Juan* inscrib'd, and his had *Zayda*.  
You know those names were theirs. And in the midst  
A heart divided in two halves was placed.  
Now if the rivets of those rings inclosed,  
Fit not each other, I have forged this lye;  
But if they joyn, you must for ever part."

<sup>2</sup> *Monumenta Danicorum*, lib. xvii.

<sup>3</sup> The subjoined figure bears some-resemblance to the Runic, or Danish Almanacks, which were square or oblong sticks, with

The words on the tessera amatoria,<sup>5</sup> or bacillus, which he has described are :—

Bynaffa vuet kierestæ mina æff  
Thenkestol inde Landum.<sup>6</sup>

“ Nomen meum novit amicissima mea  
Ex amoris hac tessera Landum.”

four smooth faces, containing characters marking the holidays, fasts, &c. of the calendar. They were called Primstocks, or Primstaves.

<sup>4</sup> Wermius (Lit. Runic, p. 33) says, that the Runic characters were of various kinds. 1. The *noxious*, or bitter runes, were employed to bring evils on their enemies. 2. The *favourable*, were used to avert misfortune. 3. The *victorious*, to procure conquest. 4. The *medicinal*, inscribed on leaves of trees, to heal diseases. Others were used as antidotes against poison; to prevent shipwreck; to dispel melancholy; to incite love, &c. All these various kinds differed only in the method of writing them, some being inscribed in circles, others in squares, triangles, or in the winding form of a serpent; while all were considered equally efficacious for the intended purposes.

<sup>5</sup> In this country love-tokens were of many kinds. Rings and broken money were common; and it was formerly a custom for those who were betrothed to wear some flower, as a mark of mutual engagement. Mr. Strutt has given an extract from an old play which illustrates another custom. On the complaint of a widow that some one had seduced her into a verbal contract, she is asked by one of her suitors whether any gold had been broken between them, she answers, “ We broke nothing, sir.” He then asks, whether they had drank to each other? to which she replies, “ Not a drop, sir.” On which he pronounces that the contract would not stand good in law.

<sup>6</sup> A knot amongst the ancient nations was the symbol of love; and some of the Runic inscriptions were written in this form. It was called *Trulofa*, meaning *fidem do*, I plight my troth; and the formula has been introduced into our marriage service. Many of these Runic, or true lover’s knots, are engraved in Sturleson’s History of Stockholm.

“ Blest be the pledge, whose kind enchantment gives  
To wounded love the food on which it lives !  
Rich in this gift, though cruel ocean bear  
The youth to exile from his faithful fair,  
He in fond dreams hangs o'er her glowing cheek,  
Still owns her present, and still hears her speak.”

HAYLEY.

# GENERAL INDEX

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THE FIVE VOLUMES.

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